

United States District

Eastern District

Missouri, St. Louis

11 South 10th Street

RECORDED

St. Louis, Missouri 63102-1125

Attn: all magistrates and/or

Judges

Regarding case number

4:20-cr-00111-SEP-NAB

dismiss and remove from

all records against my office

natural body.

RECEIVED

AbdelAlim Mohammed-El,
Sheik & Consul of The Moor American National Government

& Consulate

Nationality: Moor, American

Private Property & Domicile under Allodium Title: 3675 Grayburn Street

Los Angeles city, California Republic - not in a federal zone

VN-4-212

See Title 18 United States Code as of the law section 242.

via FedEx Shipping tracking number 782042905962 BY MAIL

The Moor American Flag



AbdelAlim Mohammed-El, Moor American & Consul

NOTICE OF FOREIGN JURISDICTION
TO: ALL U.S. AND STATE AGENTS & OFFICERS

&

State of California Board of Barbering & Cosmetology

Notice of Allodium Title
of 3675 Grayburn Avenue,
Los Angeles, California Republic of

TITLE 22. FOREIGN RELATIONS AND INTERCOURSE PAGE 954

Chapter 2: Consular courts

Section 141. Judicial authority generally. To carry into full effect the provisions of the treaties of the United States with certain foreign countries. The ministers and consuls of the United States in China, Siam, Turkey.

Morocco. Muscat. Abyssinia. Persia, and the territories formerly a part of the former Ottoman Empire including Egypt. Duly appointed to reside therein. Shall. In addition to other powers and duties imposed upon them. Respectively, by the provisions of such treaties, respectively, be invested with judicial authority described in this chapter, which shall appertain to the office of minister and consul, and be a part of the duties belonging thereto, wherein, and so far as, the same is allowed by treaty, and in accordance with the usages of the countries in their intercourse with the Franks or other foreign Christian nations. (R. S. §§ 4083, 4125, 4126, 4127; June 14, 1878. c. 193. 20 Stat. 131.)

Title 22. Chapter 2 Section 142

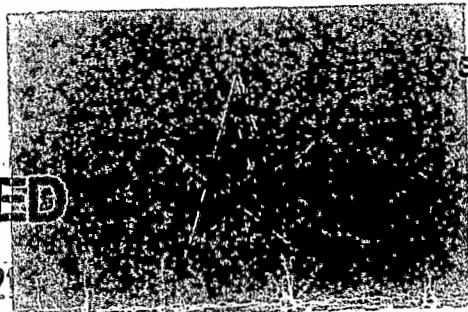
General Jurisdiction in Criminal cases.

The officers mentioned in Section 141 of this title are fully empowered to arraign and try, in the manner provided for this chapter, all citizens of the United States charged with offenses against the law, committed in such countries, respectively, and to sentence such offenders in the manner in this chapter authorized; and each of them is authorized to issue such processes as are suitable and necessary to carry this authority into execution. (R. S. § 4084.)

Title 22 Chapter 2 Section 143

General Jurisdiction in Civil cases.

Such officers are also invested with all the judicial authority necessary to execute the provisions of such treaties, respectively, in regard to civil rights, whether of property or person; and they shall entertain jurisdiction in matters of contract, at the port where, or nearest to which, it was to be executed, and in all other matters, at the port where, or nearest to which the damage complained of was sustained, provided such port be one of the ports at which the United States are represented by consuls. Such jurisdiction shall embrace all controversies between citizens of the United States, or others, provided for by such treaties, respectively. (R. S. § 4085)



JAN 4 2021

U. S. DISTRICT

EASTERN DIST.

ST. LO

HENCEFORWARD
SHALL BE
FREE
EMANCIPATION
PROCLAMATION
ABRAHAM LINCOLN
1863
FOREVER USA
4-15-2013



Moorish Khalifornia

Latitude- 32° 32' N to 42° N

Longitude- 114° 8' W to 126° 26' W

This said 93 pages
is not in any
Searched and/or
of any court or
bond regulation.



BY AUTHORITY OF CONGRESS.

THE
Public Statutes at Large

OF THE

UNITED STATES OF AMERICA,

FROM THE

ORGANIZATION OF THE GOVERNMENT IN 1789, TO MARCH 3, 1843.

ARRANGED IN CHRONOLOGICAL ORDER.

WITH

REFERENCES TO THE MATTER OF EACH ACT AND TO THE SUBSEQUENT ACTS
ON THE SAME SUBJECT.

AND

COPIOUS NOTES OF THE DECISIONS

OF THE

Courts of the United States

CONSTRUING THOSE ACTS, AND UPON THE SUBJECTS OF THE LAWS.

WITH AN

INDEX TO THE CONTENTS OF EACH VOLUME,

AND A

FULL GENERAL INDEX TO THE WHOLE WORK, IN THE CONCLUDING VOLUME.

TOGETHER WITH

The Declaration of Independence, the Articles of Confederation, and

the Constitution of the United States;

AND ALSO,

TABLES, IN THE LAST VOLUME, CONTAINING LISTS OF THE ACTS RELATING TO THE JUDICIARY,

IMPOSTS AND TARIFFS, THE PUBLIC LABOR, ETC.

EDITED BY

RICHARD PETERS, ESQ.,

COUNSELOR AT LAW.

The rights and interests of the United States in the property of any person who may be held, or hereby may be held, in slavery, and contracted by the said person, according to the provisions of the 13th Amendment of Congress, passed March 3, 1865.

VOL. VIII.

BOSTON:

LITTLE, BROWN AND COMPANY.

1807.

TREATY OF PEACE AND FRIENDSHIP.

Between the United States of America, and His Imperial
Majesty the Emperor of Morocco. (a)

January, 1787.

To all Persons to whom these Presents shall come or be made known,
Whereas the United States of America, and the Empire, constituted by
those Persons, on the day and month of May, one thousand
three hundred and eighty-one, thought proper to constitute John Adams,
Benjamin Franklin, and Thomas Jefferson, their Ministers Plenipotentiary,
giving to them, or a majority of them, full powers to confer, treat
and negotiate with the Ambassador, Minister, or Commissioner of his
Majesty the Emperor of Morocco, concerning a treaty of amity and
of commerce; to make and conclude a proposed alliance, and to
conclude with the same, from time to time, a general and
gross assembly, for their final ratification; and by one other commis-
sion, bearing date the eleventh day of March, one thousand seven hun-
dred and sixty-five, did further empower the said Ministers Plenipotentiary,
as a majority of them, to reside under their hands and seal.

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THIS IS TO CERTIFY that the collections of the Library of Congress
contain a publication entitled THE PUBLIC STATUTES AT LARGE OF THE
UNITED STATES OF AMERICA, volume 8, and that the attached photocopies
- the title page, the verso of the title page, and pages 100 through 105 - are a true

Treaty of Peace and Friendship 1787

TREATY WITH MOROCCO. 1787.

101

of twenty-five articles, shall be inserted in this book, and delivered to the Honorable Thomas Barclay, the agent of the United States, now at our court, with whose approbation it has been made, and who is duly authorized on their part to treat with us concerning all the matters contained therein.

ARTICLE II.

If either of the parties shall be at war with any nation whatever, the other party shall not take a commission from the enemy, nor fight under their colours.

ARTICLE III.

If either of the parties shall be at war with any nation whatever, and take a prize belonging to that nation, and these shall be found on board subjects or effects belonging to either of the parties, the subjects shall be set at liberty, and the effects returned to the owners. And if any goods belonging to any nation, with whom either of the parties shall be at war, shall be loaded on vessels belonging to the other party, they shall pass free and unmolested, without any attempt being made to take or detain them.

ARTICLE IV.

A signal or pass shall be given to all vessels belonging to both parties, by which they are to be known when they meet at sea; and if the commander of a ship of war of either party shall have other ships under his convoy, the declaration of the commander shall alone be sufficient to exempt any of them from examination.

ARTICLE V.

If either of the parties shall be at war, and shall meet a vessel at sea belonging to the other, it is agreed, that if an examination is to be made, it shall be done by sending a boat with two or three men only; and if any gun shall be fired, and injury done without reason, the offending party shall make good all damages.

ARTICLE VI.

If any Moor shall bring citizens of the United States, or their effects, to his Majesty, the citizens shall immediately be set at liberty, and the effects restored; and in like manner, if any Moor, not a subject of these dominions, shall make prize of any of the citizens of America, or their effects, and bring them into any of the ports of his Majesty, they shall be immediately released, they will then be considered as under his Majesty's protection.

ARTICLE VII.

If any vessel of either party shall put into a port of the other, and have occasion for provisions or other supplies, they shall be furnished without any interruption or molestation.

ARTICLE VIII.

If any vessel of the United States shall meet with a disaster at sea, and put into one of our ports to repair, she shall be at liberty to land and re-load her cargo, without paying any duty whatever.

ARTICLE IX.

If any vessel of the United States shall be cast on shore on any part of our coasts, she shall remain at the disposition of the owners, and no one shall attempt going near her without their approbation, as she is

Emperor's
concessions to the
treasury.

Neither party
shall take com-
mission from
the other.

Regulation in
case of cap-
ture.

Regulation in
case of war.

Signal or pass
to be given to
remain.

Pass or pass
to be given to
remain.

How vessels
shall be ex-
amined in case
of war.

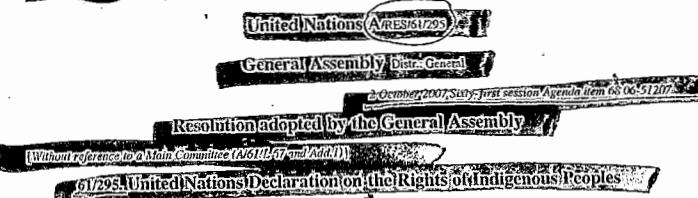
How vessels
shall be ex-
amined in case
of war.

U. S. to be pro-
tected.

U. S. captured
to be released.

U. S. captured
to be

"Treaty of Peace and Friendship 1787"



Dignity and justice for all of us

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.

2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.

2. States shall provide effective mechanisms for prevention of, and redress for:

- (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
- (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
- (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
- (d) Any form of forced assimilation or integration;
- (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the A/RES/61/295 5 community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the reparation of their human remains.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.

2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labor law.

2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.

3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labor and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them. A/RES/61/295 7

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social

systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

2. Indigenous peoples deprived of their means of subsistence and developments are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.

2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.

2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Article 23

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.

2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25

1. Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard. A/RES/61/295 8

"Treaty of Peace and Friendship 1787"

SENDER: COMPLETE THIS SECTION		COMPLETE THIS SECTION ON DELIVERY	
<p>■ Complete Items 1, 2, and 3. Also complete Item 4 if Restricted Delivery is desired.</p> <p>■ Print your name and address on the reverse so that we can return the card to you.</p> <p>■ Attach this card to the back of the mailpiece, or on the front if space permits.</p>		<p>WHITE HOUSE OFFICE WASHINGTON, D. C. 20500</p> <p><input type="checkbox"/> Agent <input checked="" type="checkbox"/> Addressee</p> <p>B. Received by (Printed Name) MAR - 5 2012</p> <p>C. Date of Delivery</p> <p>D. Is delivery address different from item 1? <input type="checkbox"/> Yes If YES, enter delivery address below: <input type="checkbox"/> No</p>	
<p>1. Article Addressed to:</p> <p><i>The White House 1600 Pennsylvania Avenue North-West Washington, District of Columbia 20500 Attn: Beloved President Barack H. Obama Re: The Acknowledgement of LOBama The Moorish American National Abdel-Alim Mohammed El-S private property & domicile of Mohammed El-S Street 1100 Making a special Appearance In Propria Persona Consulate, All sovereign rights reserved Abdel-Alim Mohammed El-S</i></p>		<p>3. Service Type</p> <p><input type="checkbox"/> Certified Mail <input type="checkbox"/> Express Mail <input type="checkbox"/> Registered <input type="checkbox"/> Return Receipt for Merchandise <input type="checkbox"/> Insured Mail <input type="checkbox"/> C.O.D.</p> <p>4. Restricted Delivery? (Extra Fee) <input type="checkbox"/> Yes</p>	
<p>2. Article Number (Transfer from service label)</p> <p>7010 3090 0000 4448 9253</p>			

PS Form 3811, February 2004

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102595-02-M-1540

It is written that the United States is considered as forming a society and not a nation (see *Chisholm v. Georgia*, 2 *Dol. (U.S.)* 419, 1 *L. Ed.* 440 (1794)). It is written that the United States is not a country but a federal corporation (see Title 28 of the United States Codes of the law, Part VI, Chapter 176, subsection 3002(15)(a)(b)(c); *United States v. Recorder*, 1 *Blatchf.* 218, 255 *5 N.Y. Leg. Obs.* 286, *Federal Case No.* 16, 129). It is written that the United States is bankrupt pursuant to *Perry v. United States*, 294 *U.S.* 330-381 (1935). It is written that the United States is a de facto government (see *MacLeod v. United States*, 229 *U.S.* 416, 33 *S.Ct.* 955, 57 *L.Ed.* 1240). It is written that the corporate states is forbidden by law form converting a basic right into a privilege and requiring a license and/or a fee charge for the exercise of the basic rights (see *Murdock v. Pennsylvania*, 319 *U.S.* 105). It is written where rights secured by the Organic U.S.A. Republic Constitution are involved, there can be no rule making or legislation which would abrogate them (see *Miranda v. Arizona*, 384 *U.S.* 436 p.491). It is written that the claim and exercise of a constitutional right cannot be converted into a crime (see *Miller v. United States*, 230 *F.186, 489*). It is written that "we find it intolerable that one constitutional right should have to be surrendered in order to assert another" (see *Simons v. United States*, 390 *U.S.* 389). It is written that the states cannot diminish the Rights of The People (see *Hurtado v. California*, 110 *U.S.* 516). It is written that no public policy of a state can be allowed to override the positive guarantees of the Organic U.S.A. Republic Constitution (see *American Jurisprudence* (2nd), "Constitutional Law, Section 70"). It is written that "Codes" which are repugnant to the Organic U.S.A. Republic Constitution are null and void (see *Marbury v. Madison*, 5 *U.S.* 137, 174, 176). It is written that if a state does erroneously convert a basic right into a privilege and require a license or free charge, a citizen may ignore the license or fee with total immunity for the exercise of a basic right (see *Schuttlesworth v. Birmingham, Alabama*, 373 *U.S.* 262).

It is written that if a citizen exercises a basic right and a law of any state is to the contrary of such exercise of that basic right, the said supposed law of any state is a fiction of law and 100% totally unconstitutional and no courts are bound to uphold it and no citizen is required to obey such unconstitutional law or license requirement (*Marbury v. Madison*, *U.S.* 137 (1803)). It is written that the law requires proof of jurisdiction to appear on the record of the administrative agency and all administrative proceedings (see *Hagan v. Lavine*, 415 *U.S.* 533). It is written that federal jurisdiction cannot be assumed, but must be clearly shown (see *Brook v. Yawkey* 200 *F.2d.* 633). The question is, "what jurisdiction does these Roman [Civil/Municipal] courts have over a Moor (Muslim) who has a treaty which protect and secure our rights? (see the Organic U.S.A. Republic Constitution Article 6 sections 1-2). Police power is "supposed" to be in harmony with the Organic U.S. A. Republic Constitution-1 787. It is written "with regards particularly

**Act of State in Pure Trust
Primary Signature Certification**

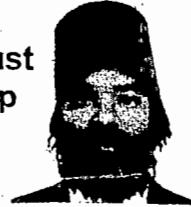
(Convention de La Haye du 5 octobre 1961)

TIAS 10072, 33 UST 883, 527 UNTS 189, (Convention #12)



Form: publici juris/Affidaviti
Session: One supreme Court
Date: 01/04/2021
Filing: 16
Court: LOS ANGELES
District Office: LOS ANGELES
County: LOS ANGELES
State: CALIFORNIA
Country: USA

**Abdel-Alim Mohammed EL, A Private Pure Trust
Act of State; Reaffirmation of Pure Trust Relationship
Reaffirmation of Dual Citizenship
And Renunciation of Attempted Expatriation**



Personal Identification: I, Abdel Alim Mohammed EL ™®, a Private Pure Trust, of Almighty God, in residence, in body, soul and spirit, and also identified as The Moor, one of my external expressions and fictitious externalities, in the personal theater of my life, and social involvement, by International Common Law Recording, being of the age of majority, complete in my faculties, a natural born Divine Creation, and a Private, Sentient, Civilian, Absolute Sovereign Person of planet earth; of North America, greater than the constitutional Public survey boundaries of The State of California, a State, of a constitutional Township, myself, of Allah's Creation being greater than the body of a constitutional county and universe, the proper jurisdictions of the Common Law thereto, do solemnly make this **Reaffirmation of Dual Personhood**, pursuant to my absolute freedom of spiritual condition, as prophesied and established by the prophets of Allah, and absolute from the date of 630 AD, pursuant to the work of Allah making me an Ambassador and Subject-Citizen of the Providence / Kingdom of Heaven under its King, Allah; and a Moor-American Sovereign Citizen-Principal in good Standing and Behavior, Public Minister (Ambassador), and "dominium" (absolute owner) inhabitant of the organic United States ("a more perfect Union") under the Constitution for the United States of America (1791 to Date) as ordained and established, with reservation of all Divinely created and established inherent unalienable Rights/Privileges. It is at the same time that I renounce and declare void, ab initio, any and all attempts of the (De Facto /Renegade/Corporate), by means of fictions or otherwise, of any changes in my lawful Personhood / Citizenship Status to that of a U.S. Corporate Statutory/Military/Maritime/Admiralty/Fictitious "U.S.; "person", "consumer" "individual", "citizen", "citizen-subject" "plaintiff-defendant", "resident", "whoever", "taxpayer", "driver", "gun/firearm owner", "debtor", et al, subject to the seizure of Alien Properties by the hypothecated, Corporate / Legislative /Military/ Maritime / Admiralty / Fictitious Democracy UNITED STATES, INC. et al. Such corporations; fraudulent and non-existent in the Law, or by any fictional or statutory lawful means, include, but are not limited to, UNITED STATES, STATE OF CALIFORNIA, COUNTY OF LOS ANGELES, CITY OF LOS ANGELES, Abdel Alim Mohammed EL; Mohammed EL, Abdel-Alim, ssn:557-97-9825; ca birth: 05-15-71.

Corporate Relationship(s): This doctrine of "Piercing the Corporate Veil", to all government, fictional or real, and its government corporations, even all being bankrupt, as of 1933, Public Law 89-719; with its "Instrumentality Rule", will serve Notice, (judicial, presidential, or otherwise), that all acting as Corporate officers, etc., whether by color of law or color of official right, are acting or have acted without the usual immunities afforded in lawful civil/judicial proceedings. Such government has created a fictional person about my natural self, identified as a *Federal Fictional All Capitals Corporate Name* (strawman) to use in trade, but at my sole discretion of use, not their discretion, requiring payment to me of any use, reference or holding(s).

Rights Held Back from any Government: For peace and safety of all Corporate officers, etc., as well myself I have identified all my guaranteed, absolute properties ("Life, Liberty, and Pursuit of Happiness", "Economic Liberties and transactions" "Private International Law"), these being restrained from the same, until such time as the present De Facto/Renegade/Corporate government can make the necessary changes to its structure to insure the same. These identifications, presentation(s), will list the International Record (Serial Number (Apostille No.) (Social Security) (Drivers License), as has been recognized, received, recorded, and issued by the De facto/Renegade/Corporate government. This Number is the International recording /registration, National authentication, State certification of a Public Document of the United States of America, my Nation(s); and of my Personhood Nationality as well as identification of all guaranteed, absolute properties, whether Private or Public, are and have been in Lawful possession of me/myself. Any confiscation or seizure of any kind of any of the guaranteed, absolute Private and Public properties by any of the De Facto/Renegade/Corporate officers, etc. will result in damages of One Hundred Million Dollars of United States (Treaty States, nation-state) specie Money (United States Dollars silver "Blocked"), being enumerated in Article I, Section 10, Clause 1 as "gold and silver Coin" in the Constitution for the United States of America (1791 to Date), and/or seizure of government property, to be multiplied by not only the damaging party(s), but all those in concert and any causes of action. I am Judge in my own affairs and rights, given to none other.

WAIVER OF TORT and NOTICE TO ALL TRESPASSERS

Acceptance of Oath constitutes your open and binding offer of contract to form a firm and binding, private contract between the Affiant and the public official or their employees or agents, this implied contract comes into full force by the chooses in action on your part to trespass upon my rights and freedoms you have openly sworn to protect. The Constitution of the united states of America clearly states at Article 1, section 10: "No state shall...pass any...Law, impairing the Obligation of Contracts" which has been upheld in the united States supreme Court case of *Hale v. Henkel* 201 U.S. 43 at 89 (1906) over 1600 times.

By your offer and my acceptance we mutually willingly and intentionally agree to the terms of this implied contract:

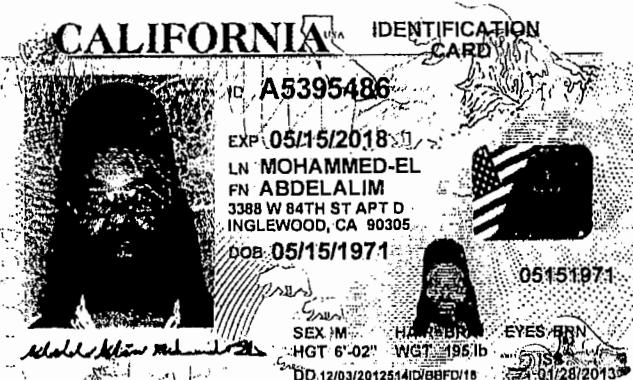
NOTICE TO ALL TRESPASSERS

Trespass upon either the binding Pure Trust Instrument, referenced herein; any violation of an Oath of office; or acting under color of law outside the accepted forum is deemed a \$2,000,000.00 tort for each occurrence and a corresponding lien granted by agreement and consent of the parties, by their conduct and by this public notice. Performance is acceptance.

Declaration(s): This Pure Trust Declaration is made absolute by the enclosed Apostille, to The State of California, US Federal, international witness, copy, and, pursuant to 15 Stat. ch. 249 pg. 223 (1868), is of its own absolute jurisdiction, is self-actuating, is self-determined, established by Allah, shall be made final, adopted, and accepted by the *Doctrines of Estoppel* (by acquiescence), *Law of the Record* (Apostille), *Moral Obligation* (peremptory mandamus), *Declaration(s)*, and the *Divine Law* (380 U.S. 163; Through The Holy Quran's prophecies, The Holy Quran is law to be applied nationally); or upon the passing of a customary and reasonable time of ten (10) consecutive calendar days from receipt of the service guaranteed U.S. Mail (Certified) or otherwise. It will be the U.S. President's absolute ministerial duty to identify, restore, and correct any and all errors, injuries, wrongs, and damages at anytime applied and/or attached to Me, or any fictional characterization(s) about myself, pursuant to Congressional demand within 15 Stat. ch. 249.

I can redefine, reverse, alter, add, amend, re-organize, re-declare, change this Act of State at any time or place I should so desire, effecting my birthright treaties, trusts, chattels, loans, debt, credit, mortgages, relationships, taxes, government regulations, private rights held back from government(s),

The Moor American National Government & Consulate



The Moor American Flag

Issued on January 28, 2013. So how in the hell are you attempting to illegally adjudicate a Moor by a non-existence Stronman ERIC VINCENT SMITH?? That's dirty and is not right and you know it. See United States Codes of the law TITLE 18 sections 241 & 242; Federal Rules of Civil Procedure Rule 12(b)(1).

NOTICE OF FOREIGN JURISDICTION TO: ALL U.S. AND STATE AGENTS & OFFICERS

WHEN THIS NOTICE IS APPLIED TO A PREMISES, all property therein and attached thereto is under the custody and control of the above-named foreign official and not subject to intrusion or seizure. THE BEARER OF THIS NOTICE has been duly notified to the Department of State pursuant to international law and enjoys immunity from criminal and civil jurisdiction, arrest and detention. Under international convention, the bearer should be treated with respect and all steps should be taken to prevent attack on the bearer's freedom, mobility, interests and property.

U.S. Land Grant No. 923 [Certificate: June 14, 1797; Plan No. 1516; Register No. 3, April 12, 1802] A CESTUI QUE TRUST-INDENTURE AGREEMENT BETWEEN SOVEREIGN PRIVATE PARTIES

1) The Marquis de Meison Rouge/The Baron Bastrop "Spanish/Moorish" Land Grant #923; 2) The Fontainebleau Treaty of San Il-defonso I [November 3, 1762; via The Louisiana Dauphin and heir to the de Bourbon (Delaware-Maur) Washitaw-Tunica estate, nunc pro tunc (1682-1713)]; 3) Treaty of Utrecht: France, April 11, 1713; and Spain, December 9, 1713; 4) The De Bourbon Compact, August 15, 1761; and Treaty of San Lorenzo, November 17, 1762; 5) King George III: The British Royal Proclamation [October 7, 1763; via The British Quebec Act of 1774]; and the u.s.A. Northwest Ordinance [1 Stat. 50, July 13, 1787]. In regards to Spanish/Moorish Louisiana: 6) Treaties for the Cession of Louisiana [April 13, 1803, and April 30, 1803; and U.S. Congressional Act: 1817, February 10; Act #233; 1820, December 12; Act #325; 1821, January 22; Act #329]; 7) U.S. Supreme Court Judicial Affirmation [Nos. 31 & 191, June 19 & 20, 1848] of the de Bourbon-Tunica/Turner estate [Indigenous Land Claim, U.S. Grant No. 923]; 8) The Charter of 1945: United Nations, Article 75 through 85, via Office of Special Trustees, 1994, Bureau of Indian Affairs, 1924, U.S. Department of the Interior. The corpus of the Trust/Grant is perpetual with the duration of the United States of America; and Units of Beneficial Interest [UBI's] or Monetary Certificates are therefore issued to members of the Sovereign Washitaw Nation of Muurs via Certified Draft or Negotiable Bill of Exchange, to Wit:

WHEREAS: I, AbdelAlim Mohammed-El, Am NOT in affirmation; but rather, I DENY the existence for the above CORPORATIONS and FICTIONS, and all departments/branches, divisions/subsidiaries of the above corporations/fictions and all other limited liability fictional entities. FURTHERMORE, I OBJECT [and do not ratify] the use of the ALL CAPITAL NAME. The ALL CAP NAME is the fictitious person "doing business as." When anyone is "doing business as" he is entering into contracts. The ALL CAP NAME is prima facie evidence that one is doing business with the STATE.

I The natural and Private International Moor AbdelAlim Mohammed-El, Consul of The Moor American national Government & Consulate deny that the following artificial entities/corporations exist: UNITED STATES, UNITED STATES OF AMERICA, U.S., AMERICA, STATE OF CALIFORNIA, COUNTY OF LOS ANGELES, COUNTY OF LOS ANGELES REGISTRAR-RECORDER/COUNTY CLERK, LOS ANGELES ASSESSOR, CITY OF LOS ANGELES, CITY OF INGLEWOOD, LOS ANGELES POLICE DEPARTMENT, INGLEWOOD POLICE DEPARTMENT, OFFICE OF DISTRICT ATTORNEY, COUNTY OF LOS ANGELES-OFFICE OF PUBLIC DEFENDER, LOS ANGELES MUNICIPAL COURT, LOS ANGELES SUPERIOR COURT, INGLEWOOD MUNICIPAL COURT, INGLEWOOD SUPERIOR COURT, LOS ANGELES COUNTY SHERIFF'S DEPARTMENT, MEN'S CENTRAL JAIL, PITCHESS DETENTION CENTER, STATE OF CALIFORNIA-DEPARTMENT OF MENTAL HEALTH, PATTON STATE HOSPITAL, STATE OF CALIFORNIA-BOARD OF BARBERING AND COSMETOLOGY, STATE OF CALIFORNIA-DEPARTMENT OF MOTOR VEHICLE IDENTIFICATION NUMBER AS395486, SOCIAL SECURITY ADMINISTRATION NUMBER 557-97-9825, STATE OF CALIFORNIA VITAL RECORD OFFICE, ABDELALIM MOHAMMED-EL, ERIC VINCENT SMITH, ALIM HADI MUHAMMAD, SONYA LATRICE STEWART, ABDUL-QADIR MUHAMMAD, ABDUL-QADIR MUHAMMAD-EL, STATE OF MISSOURI, SAINT LOUIS COUNTY, UNITED STATES ATTORNEY, CITY OF SAINT LOUIS, UNITED STATES DISTRICT COURT EASTERN DISTRICT OF MISSOURI EASTERN DIVISION, CASE NUMBER 4:20-CR-00111-SEP-NAB DOC # 2, KENNETH R. TIHEN #37325 MO, UNITED STATES MARSHALS, SAN BERNARDINO COUNTY, WEST VALLEY DETENTION CENTER, RANCHO CUCAMONGA, DIPLOMATIC IMMUNITY, MOOR AMERICAN CONSULATE, TITLE 18 UNITED STATES CODE 915, UNITED STATES PROBATION AND DEFENDER, DIAN SMITH CAMPBELL, GRETCHEN RESHA RICKS.

Making a special appearance in Propria Persona Sui Juris, The Moor American National Government & Consulate, All autochthonous and sovereign Moor American Rights Reserved.

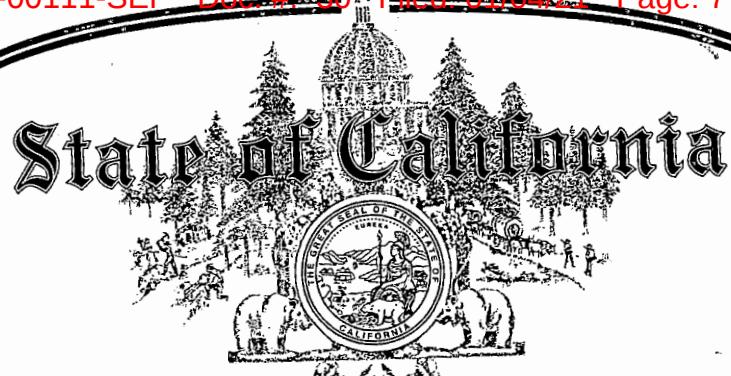
AbdelAlim Mohammed-El, Moor American Consul
AbdelAlim Mohammed-El, Moor American & Consul

Making a special Appearance In Propria Persona Sui Juris, The Moor American National Government and Consulate, All Moor-American Rights Reserved

STATE OF California COUNTY OF Los Angeles
CITY OF Los Angeles *AbdelAlim Mohammed-El*

DATE: 17/01/2021



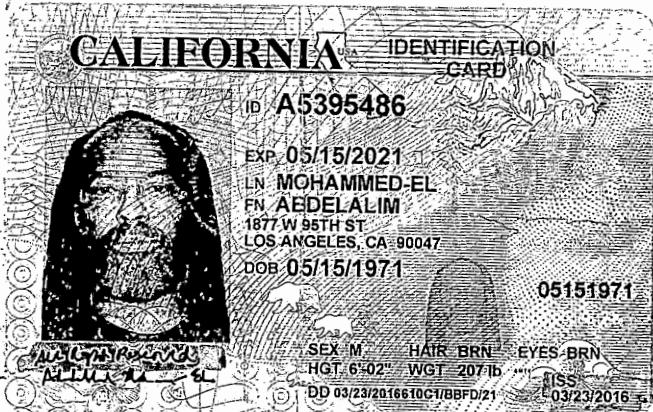


SECRETARY OF STATE

I, DEBRA BOWEN, Secretary of State of the State of California, hereby certify:

That, Daks Blanks whose name appears on the annexed certificate, was on April 10, 2013, the duly qualified and acting Deputy of the County of Los Angeles, in said State.

That the seal affixed thereto is the seal of said County; that the signature thereon appears to be the signature of Daks Blanks and that the annexed certificate is in due form and by proper officer.



Added for your records. Issued on March 23, 2016, under All Rights Reserved above signature. No office can take away anyone's Nationality, see United States Codes of the Law Title 8 section 1481. I am a Moor.

In Witness Whereof, I execute this certificate and affix the Great Seal of the State of California this 11th day of April 2013.

Making a special appearance in Propria Persona Sui Juris, The Moor American National Government & Consulate. All autochthonous and sovereign Moor American Rights Reserved.

Abdul'Allim Mohammed-EL, Moor American & Consul

Debra Bowen

Secretary of State

Page 8 of 93

Jasba Singh

STATE OF CALIFORNIA)
COUNTY OF LOS ANGELES)

I, DEAN C. LOGAN, County Clerk of the County of Los Angeles, State of California, in and for said County DO HEREBY CERTIFY THAT JAMES I UTOMAKILI was, at time of signing a duly commissioned, qualified and acting NOTARY PUBLIC, in the State of California, County of Los Angeles, empowered to act as such Notary in any part of this State and authorized to take the acknowledgement or proof of powers of attorney, mortgages, deeds, grant transfers, and other instruments of writing executed by any person, and to take depositions and affidavits and administer oaths and affirmations in all matters incident to the duties of the officer or to be used before any court, judge, officer, or board.

I FURTHER CERTIFY that the seal affixed or impressed on the attached document is the official seal of said Notary Public and it appears that the name subscribed thereon is the genuine signature of the person aforesaid, his (or her) signature being of record in this office.

(Valid only if the certification bears the embossed Seal of the Registrar-Recorder/County Clerk.)

IN WITNESS WHEREOF, I execute this certificate and have hereunto set my hand and affixed the seal of said County this

10th day of April, 2013

DEAN C. LOGAN
Registrar-Recorder/County Clerk

By: DAKS BLANKS
DAKS BLANKS, Deputy County Clerk



Making a Special Appearance In Propria
Personae Sui Juris, The Moor American
National Government & Consulate,

All Autochthonous & Sovereign
Moor American Rights Reserved,

AbdelAjin Mohamed El, Moor American
Consul

BRF03-3/3/2009

To: United States District Court Eastern
District of Missouri Eastern Division
111 South 10TH street
St. Louis, Missouri 63102-1125

Attn: All magistrates and/or Judges

Regarding case number 4:20-cr-00111-SEP-NAB

Dismiss and remove from all records
against my natural body.

Via FedEx Shipping tracking number

7820 42 90 5962

MARY E. DEMPSEY
RECORDER OF DEEDS
St. Charles, MO

MISSOURI
ST. CHARLES

I do hereby certify this to be a true copy of the attached document filed and recorded in the aforesaid county as evidence by Instrument Number

20200323000178240 in Book No. DE 7254 Page No. 55 and consists of 9 page/s.

Witness my hand and Official seal this 23 rd day of March 2020.

Mary E. Dempsey
Recorder of Deeds

By: Mary Beguette Deputy
SEAL



St. Charles County Recorder's Office
201 North Second Street, Suite 338
St. Charles MO 63301
(636) 949-7505
www.sccmo.org

To : President of the United States of America- Republic, All United States - State agents and/or officers, United States Military, United States Department of Homeland Security, Federal Emergency Management Agency (FEMA), Center for Disease Control and Prevention (CDC), All Governors and Local law enforcement agencies throughout the United States, 21st Judicial Circuit Court of St.Louis County, Missouri Department of Revenue

From : The Moor-American National Government and Consulate

Embassy
7839 Stanford avenue

University City, Moorish Missouri Territory [non-federal zone]

[Gerald E. Smith Recorder of Deeds ST. Louis County Missouri, Document number 2017052500403 Book:22541
Page: 0266; Book: 23409 Page:0193]

Regarding : Abjuration of United States citizenship and acknowledgement and recognition of Moor-American nationality and status. The Moor-American National Government and Consulate is exempted from U.S. Martial Law

Under all Rights Reserved, I am The Sultan /AL-Amir of The Moor-American National Government and Consulate Embassy. I am making a Special Appearance In Propria Persona Sui Juris. The Moor-American National Government and Consulate Embassy is acknowledged and recognized by the United States Federal Government (file number 2:13-cv-04991-JFW-PJW Document 20 of 9-16-2013); City of Los Angeles (Mayor's office) - City Clerk Council File number 15-0160-3756; Superior Court of the state of California - County of Los Angeles File number BC434523; United States Department of Homeland Security - Attention Honorable Chad F. Wolf - 1100 Hampton Park Blvd., Capitol Heights, Maryland 20743 via United Parcel Service Tracking number 1Z02083R1919079704 delivered on Monday March 9, 2020 at 7:47am and signed for by "Karl".

I, AbdelAlim Hadi-Bey Mohammed-El, Sultan/Al-Amir of The Moor-American National Government and Consulate Embassy acknowledge the abjuration of United States fourteenth amendment citizenship and recognition and acknowledgement of Moor-American nationality and citizenship of The Moor-American National Government and Consulate Embassy of the following Moors who are the biological children and family of AbdelAlim Hadi-Bey Mohammed-El The Sultan/Al-Amir of The Moor-American National Government and Consulate Embassy :

- Erin Victoria Smith-Capel [Social Security Administration number 623-64-6428; New York State Driver License number 253 573 953], True Moor-American appellation (name) is Erin Victoria Smith Capel-EL [Moor-American Diplomat Consul registration number 1-051971-02]

- Anisah Mariah Muhammad [Social Security Administration number 608-88-6665; California Identification number F6915617], True Moor-American appellation (name) is Anisah Mariah Muhammad-EL [Moor-American Diplomat Consul registration number 1-051971-03]

- Abdul-Qadir Muhammad [Social Security Administration number 602-11-5828; California Identification number Y8173708], True Moor-American appellation (name) is Abdul-Qadir Muhammad-EL [Moor-American Diplomat Consul registration number 1-051971-04]
- Andrea Simone Parker [Social Security Administration number 330-96-6247; California Identification number Y3537393], True Moor-American appellation (name) is Andrea Muhammad-EL [Moor-American Diplomat Consul registration number 1-051971-05]
- Zaiya Jay Muhammad [Social Security Administration number 833-36-2783], True Moor-American appellation (name) is Zaiya Jay Muhammad-EL [Moor-American Diplomat Consul registration number 1-051971-06]
- Samir Jeremiah Muhammad [Social Security Administration number 691-21-3501], True Moor-American appellation (name) is Samir Jeremiah Muhammad-EL [Moor-American Diplomat Consul registration number 1-051971-07]
- Azari Amir Capel [Social Security Administration number 895-72-6625], True Moor-American appellation (name) is Azari Amir Capel-EL [Moor-American Diplomat Consul registration number 1-051971-08]
- Abdul-Halim Khalil-Bey Muhammad-EL [also Known as Abdel-Halim Khalil Mohammed EL], whose Moor-American Diplomat Consul registration number 1-051971-07 under State of California- Secretary of State Apostille numbers 80610 (March 18, 2015) and Apostille number 58701 [see also State of Missouri- Secretary of State Apostille number 2410049 recorded and filed at the Gerald E. Smith Recorder of Deeds ST. Louis County Missouri Document number 2019022100348 Book: 23409 Page: 0193 though 0244], is received, accepted, acknowledged, and signed for by United States Department of Homeland Security - 1100 Hampton Park Blvd., Capitol Heights, Maryland 20743 via United Parcel Service tracking number 1Z02083R1919079704 delivered on Monday March 9, 2020 at 7:47 am and signed for by "Karl".
- Sheria Na-Ra Belle-Bey (Moor-American Diplomat Consul registration number 1-051971-40); see State of Missouri - Secretary of State Apostille number 2365509 recorded and filed at Gerald E. Smith Recorder of Deeds ST. Louis County Missouri Document number 2016060900437 Book: 22053 Page: 0478 through 0512.
- Danta Cornell Capel [Social Security Administration number 083-80-7929; New York State I.d. 684 350 798], True Moor-American appellation (name) is Danta Cornell Capel-EL [Moor-American Diplomat Consul registration number 1-051971-44].

- Chloe Simone Hughley-Bey (Moor-American Diplomat Consul registration number 1-051971-41); see State of Missouri - Secretary of State Apostille number 2370254 recorded and filed at Gerald E. Smith Recorder of Deeds ST. Louis County Missouri Document number 2016100700457 Book: 22225 Page: 0691 through 0721.
- Celesti Marie Hughley-Bey (Moor-American Diplomat Consul registration number 1-051971-42); see State of Missouri - Secretary of State Apostille number 2370253 recorded and filed at Gerald E. Smith Recorder of Deeds ST. Louis County Missouri Document number 2016100700458 Book: 22225 Page: 0723 through 0753.
- Caliana Cum-Rae Mohammed-EL (Moor-American Diplomat Consul registration number 1-051971-43); see State of Missouri - Secretary of State Apostille number 2397245 recorded and filed at Gerald E. Smith Recorder of Deeds ST. Louis County Missouri Document number 2018032200503 Book: 22951 Page: 0434 through 0436.

2020/03/22/00:17:8240 6/9
Bk:DE7254 Pg:60

The United States Department of Justice under Truth A1-Library of Congress Copyright Office For Tax Exemption for Moor-Americans - registration number AA222141 & AA222142 Class A. The Moor-American Diplomat Consuls of The Moor-American National Government and Consulate Embassy mentioned above, as well as other Moor-Americans not mentioned herein, has been duly notified to the Department of State pursuant to Private International Law and enjoys Diplomatic Immunity from United States Martial Law (United States Constitution Article 1 section 9), United States Department of Homeland Security - Federal Emergency Management Agency regulations and rules, Center for Disease Control Prevention (CDC) regulations and rules, any and all United States military and/or National Guards authority, State Criminal and Civil jurisdiction, arrest and detention. Under Private International Law, said Moor-American Diplomat Consuls is to treated with respect and all steps is to be taken to prevent attacks on said Moor-American Diplomats Consuls' freedom, mobility (within and throughout any city, from State borders to state borders by train, airplane, automobile, bicycles, walking, scooters, skate board, roller blades, etc without United States Military and/or National Guards and/or State agents and/or officers interference of any kind), interests, and properties and houses. Said Moor-American Diplomat Consuls have all full rights to enter into any and all Grocery Stores for food and water and for the basic needs of life without United States Military and/or National Guards and/or State agents and/or officers interference of any kind. All above said Moor-American Diplomat Consuls are "O negative blood" and are autochthonous (Indigenous) to the Continental American Territories and are immune to the COVID-19 (Coronavirus) and therefore no United States Military and/or National Guards and/or United States - state agents and/or officers and/or United States Department of Homeland Security - Federal Emergency Management Agency and/or Center for Disease Control prevention (CDC) can detain nor arrest any Moor-American National Government and Consulate Embassy Diplomat Consuls under any circumstances. Absolutely NO UNITED STATES - STATE AGENTS and/or office and/or Military personnel and/or any and all Law enforcement agencies within the State of Missouri [including ST. Louis County Police and Florissant Police Department] can write any ticket citations of any kind to any Moor-American mentioned herein. Any and all State of Missouri Warrants are non-applicable, null and void to any Moor-American mentioned herein. AbdelAlim Hadi-Bey Mohammed-EL is not Eric Vincent Smith. Page 3

Notice of Default:

- Default - by its derivation, a failure. An omission of that which ought to be done. It is the omission or failure to perform a legal duty, to observe a promise or discharge an obligation; the term also embraces the idea of dishonesty and wrongful acts, see: Easterwood v. Willingham, Tex.Civ.App., 47 S.W. 2d 393,395; Bradbury v. Thomas, 27 P.2d 402, 135 Cal.App. 435.

Abjuration of United States fourteenth (14th) Amendment Citizenship by AbdelAlim Hadi-Bey Mohammed-EL Sultan/Al-Amir of The Moor-American National Government and Consulate Embassy has been registered with the state of Missouri - Secretary of State Apostille number 2385902 recorded and filed at Gerald E. Smith Recorder of Deeds ST. Louis County Missouri Document number 2017052500403 Book: 22541 Page: 0266 through 0298, was received, accepted [see: Rocha v. Hulen, 6 Cal.App.2d 245, 44 P.2d 478, 482, 483], acknowledged [see: Favello v. Bank of America Nat. Trust & Saving Ass'n, 24 Cal.App.2d 342, 74 P.2d 1057, 1058], and signed for [see: Weiner v. Mullaney, 59 Cal.App.2d 620, 140 P.2d 704, 712], thus making a legal binding Contract [see: Uniform Commercial Code 1-201(12)-Contract] by the following:

- ST. Louis County Court - 105 South Central avenue, Clayton, Missouri 63105, Attn: Magistrate/Judge Mondonna L. Ghasedi, Via United Parcel Service tracking number 1Z02083R4218057945 delivered on Wednesday January 29, 2020 at 12:42pm and signed for by "Gassner" at dock.
- ST. Louis County Court - 105 South Central avenue, Clayton, Missouri 63105, Attn: District Attorney-Prosecutor Jason Gregory Glaser, Via United Parcel Service tracking number 1Z02083R4218072820 delivered on Wednesday January 29, 2020 at 12:42pm and signed for by "Gassner" at dock.
- ST. Louis County Court - 105 South Central avenue, Clayton, Missouri 63105, Attn: Public Defender office, Via United Parcel Service tracking number 1Z02083R4218073445 delivered on Wednesday January 29, 2020 at 12:42pm and signed for by "Gassner" at dock.
- ST. Louis County Jail - 100 South Central avenue, Clayton, Missouri 63105, Attn: Richard Jennings & Travis Cruz, Via United Parcel Service tracking number 1Z02083R4251407398 delivered on Wednesday January 29, 2020 at 10:54 and signed for by "Gassner".
- Missouri Department of Revenue - 301 west High street, Jefferson City, Missouri 65101, Attn: Zen Zellers-Director, Via United Parcel Service tracking number 1Z02083R4218074686 delivered on Wednesday January 29, 2020 at 9:28am and signed for by "Eastwood" at front desk.
- Missouri State Highway Patrol - 1510 East Elm Street, Jefferson City, Missouri, Attn: Lieutenant Colonel MALIK A. Henderson, via United Parcel Service tracking number 1Z02083R4218075309 delivered on Wednesday January 29, 2020 at 10:01am and signed for by "Fowler" at receiver.



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Bk:DE7254 Pg:61

- St. Louis County, Police Department, 7100 Forsyth, Blvd., Clayton, Missouri 63105, Attn: Colonel Jon Belmar, via United Parcel Service Tracking number 1Z02083R4251409252 delivered on Wednesday January 29, 2020 at 12:42 pm and signed for by "Gassner" at dock.
- United States Department of Homeland Security - 1100 Hampton Park Blvd., Capitol Heights, Maryland 20743, Attn: Honorable Chad F. Wolf, via United Parcel Service Tracking number 1Z02083R1919079704 delivered on Monday March 9, 2020 and signed for by "Karl".



ALL the above mentioned corporations has voluntarily chosen to remain silent in which "silence" can only be equated with "fraud" where there is a legal or moral duty to speak, or an inquiry left unanswered would be intentionally misleading, see: United States v. Tweel, 550 P.2d, 297. "Silence" constitute your voluntary acquiescence [see: Natural Soda Products Co. v. City of Los Angeles, Cal.App. 132 P.2d 553, 563; People v. Consolidated Indemnity and Ins. Co., 233 App. Div. 74, 251 N.Y.S. 566, 569; Hageria v. Mississippi River Power Co., D.C. Iowa, 202 F. 776, 783] which is an acknowledgement [see: Favello v. Bank of American Nat. Trust & Savings Ass'n, Cal.App. 2d 342, 74 P.2d 1057, 1058] and an assent, implied consent to everything stated within these entire five (5) pages affidavit as the truth, the whole truth, and nothing but the truth to be enforce [see: Dozier v. City of Gatesville, Tex. Civ. App., 51 S.W.2d 109] upon all above said corporations. All Warrants are dismissed. This constitute an Accord and satisfaction.

The Moor-Americans are not negroes, Blacks, Colored, Ethiopians, African-Americans, nor United States fourteenth (14) Amendment citizens. I, AbdelALIM Hadi-Bey Mohammed-EL, Sultan / Al-Amir of The Moor-American National Government and Consulate deny that the following artificial entities, strawmen, corporations exist: UNITED STATES, UNITED STATES OF AMERICA, UNITED STATES ARMY, UNITED STATES MILITARY, UNITED STATES NATIONAL GUARDS, FEDERAL EMERGENCY MANAGEMENT AGENCY, FEMA, UNITED STATES DEPARTMENT OF HOMELAND SECURITY, CENTER FOR DISEASE CONTROL PREVENTION, CDC, UNITED STATES DEPARTMENT OF JUSTICE, UNITED STATES HOMELAND TERRORISM PREPAREDNESS BILL, HOUSE RESOLUTION NUMBER 8791, ANY AND ALL DETENTION CENTERS, STATE OF MISSOURI, STATE OF CALIFORNIA, STATE OF NEW YORK, COVID-19, CORONAVIRUS, SAINT LOUIS COUNTY, LOS ANGELES COUNTY, COUNTY OF LOS ANGELES, MONROE COUNTY, CITY OF SAINT LOUIS COUNTY, FLORISSANT, CITY OF FLORISSANT, SAINT LOUIS, CITY OF SAINT LOUIS, CITY OF ROCHESTER, ROCHESTER, CITY OF LOS ANGELES, CALIFORNIA REPUBLIC, SAINT LOUIS COUNTY POLICE DEPARTMENT, FLORISSANT POLICE DEPARTMENT, ROCHESTER POLICE DEPARTMENT, LOS ANGELES POLICE DEPARTMENT, ANY AND ALL COUNTY SHERIFF'S DEPARTMENTS, MISSOURI STATE HIGHWAY PATROL, ANY AND ALL STATE TROOPERS AND HIGHWAY PATROL DEPARTMENT, ANY AND ALL UNITED STATES-STATE AGENTS AND/OR OFFICERS, STATE OF MISSOURI REVISED STATUTES, MISSOURI REVISED STATUTE CODES, MISSOURI LEGISLATURE, MISSOURI GENERAL ASSEMBLY, 21ST JUDICIAL CIRCUIT COURT OF SAINT LOUIS COUNTY, SEAL OF THE CIRCUIT OF SAINT LOUIS COUNTY, ANY AND ALL ROADSIDE CHECKPOINTS AND ROADBLOCKS, MISSOURI DEPARTMENT OF REVENUE, SAINT LOUIS COUNTY JAIL, PROSECUTORS, OFFICE OF DISTRICT ATTORNEY, CITY ATTORNEY OFFICE, PUBLIC DEFENDER OFFICE, SOCIAL SECURITY ADMINISTRATION NUMBERS: 623-64-6428 AND 608-88-6665 AND 602-11-5828 AND 330-96-6247 AND 833-36-2783 AND 691-21-3501 AND 895-72-6625 AND 083-80-7929, NEW YORK STATE IDENTIFICATION NUMBERS 684 350 798 AND 253 573 953, STATE OF CALIFORNIA DEPARTMENT OF MOTOR VEHICLE IDENTIFICATION NUMBERS A5395486 AND F6915617 AND Y8173708 AND Y3537393, DISTRICT OF COLUMBIA, FEDERAL RESERVE BANK ACT, ABDELALIM HADI-BEY MOHAMMED-EL, ABDELALIM HADIBEY MOHAMMED-EL, ABDELALIM MOHAMMED-EL, ABDUL-QADIR MUHAMMAD, ABDULQADIR MUHAMMAD, ABDUL-QADIR MUHAMMAD-EL, ABDULQADIR MUHAMMAD-EL, ANISAH MARIAH MUHAMMAD, ANISAH MARIAH MUHAMMAD-EL, ANISAH MARIAH MUHAMMAD-EL, ERIN VICTORIA SMITH, ERIN VICTORIA SMITH-CAPEL, ERIN VICTORIA SMITH-CAPEL, ERIN VICTORIA SMITH-CAPEL-EL, ERIN VICTORIA SMITH CAPEL-EL, ABDEL-HALIM KHALIL MOHAMMED-EL, ABDELHALIM KHALIL MOHAMMED-EL, ABDELHALIM KHALIL-BEY MOHAMMED-EL, ABDELHALIM KHALIL-BEY MOHAMMED-EL, CALIANA CUMI-RAE MOHAMMED-EL, CALIANA CUMI-RAE MOHAMMED-EL, SHERIA NARA BELLE-BEY, SHERIA NARA BELLEBEY, SHERIA NICOLE HUGHLEY, ERIC VINCENT SMITH, CHLOE SIMONE HUGHLEY-BEY, CHLOE SIMONE HUGHLEYBEY, CELESTI MARIE HUGHLEY-BEY, CELESTI MARIE HUGHLEYBEY, AZARI AMIR CAPEL, AZARI AMIR CAPEL-EL, ANDREA SIMONE PARKER, ANDREA MUHAMMAD-EL, ANDREA MUHAMMAD-EL, ZAIYA JAY MUHAMMAD, ZAIYA JAY MUHAMMAD-EL, SAMIR JEREMIAH MUHAMMAD, SAMIR JEREMIAH MUHAMMAD-EL, TITLE 18 UNITED STATES CODES SECTION 915, DIPLOMATIC IMMUNITY, KENNETH R. TIFEN 3732SMO, INDICTMENT,

JAMIR JEREMIAH MUHAMMAD, DANTA CORNELL CAPEL, DANTA CORNELL CAPEL-EL, DANTA CORNELL CAPEL, 2431 JUDICIAL CIRCUIT COURT OF SAINT LOUIS COUNTY CASE NUMBER 2017540 23 AND 702981473 AND 702981475, JUDGE/COMMISSIONER MONDONNA L GHASEDI, PROSECUTING ATTORNEY JASON GREGORY GLASER, PUBLIC DEFENDER OFFICE, 7839 STANFORD AVENUE UNIVERSITY CITY MISSOURI 63105, MAY 15 1971, 19-SLFTA-4866, CODE: 303.025-0.03N2017540, TICKET NUMBER 702981474, 19-SLFTA-4867, CODE: 301.020-001N198654.0, TICKET NUMBER 702981473, FTA 1, 19-SLFTA-4868, CODE: 304.019-002N197554.0, TICKET NUMBER 702981475, FUGITIVE, BLACK, NEGRO, COLORED, ETHIOPIAN, AFRICAN-AMERICAN, AFRICAN, MISSOURI CASE NET, UNITED STATES MARTIAL LAW, 1998 INFINITY QX4 VIN: JNRAROSY9XW047480, AMERICAN TACTICAL SUMMerville SC AK-47 AT-47 F5001129, REMINGTON UMC 380 PA42617, 12178 RED LION DRIVE FLORISSANT MISSOURI 63033, 1875 EAST MAIN APARTMENT 1 ROCHESTER NEW YORK 14609, FIREARMS, UNITED STATES DISTRICT COURT EASTERN DISTRICT OF MISSOURI EASTERN DIVISION - ST LOUIS CASE NUMBER 4:20-CR-00111-SEP-NAB DCC #2, KENNETH R TITEN, UNITED STATES ATTORNEY'S OFFICE, MOOR AMERICAN CONSULATE, MOORISH SOVEREIGN CITIZENS, UNITED STATES MARSHALS, UNITED STATES PROBATION -7276793, BI SMARTLINK, DIPLOMAT FROM MOROCCO.

Making a Special Appearance In Propria Persona Sui Juris, The Moor-American National Government and Consulate Embassy, All Moor-American Rights Reserved,

AbdelAlim Hadi-Bey Mohammed-El

AbdelAlim Hadi-Bey Mohammed-El

AbdelAlim Mohammed

AbdelAlim Mohammed-El



20200323000178240 9/9
Bk:DE7254 Pg:62.1

Making a Special Appearance In Propria Persona Sui Juris, The Moor-American National Government and Consulate, All Moor-American Rights Reserved,

AbdelAlim Hadi-Bey Mohammed-El

AbdelAlim Hadi-Bey Mohammed-El

Signed Before me

3.23.2020

Samantha Roach



SAMANTHA ROACH
My Commission Expires
April 14, 2021
St. Louis City
Commission #13471166

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To: United States District Court
Eastern District of Missouri
Eastern Division (St. Louis)
111 South 10TH Street
St. Louis, Missouri 63102
(314) 244-7900

Attn: United States Attorney's Office,
District Judge(s), Senior District
Judge(s), Chief Magistrate Judge(s),
Magistrate Judge(s), Federal Public
Defender(s), United States Marshals
(suite 20319), Grand Jury.

Notice of Default

To: Missouri Eastern Federal Public Defender-
St. Louis
1010 Market Street
St. Louis, Missouri 63101-2000
Attn: All Missouri Eastern Federal Public Defenders

Regarding: Case number ED20MJ00631 4:20CR111 SEP/NAB,

Notice to Dismiss and Remove said case number from
any and all public records due to Fraud committed
by St. Louis Lambert Airport Police Department, Federal
Bureau of Investigation, United States Attorney's office

Via United Parcel Service and/or FedEx Shipping Tracking number 782042905962

As-salaamu alaikum wa Rahmatullahi wa Barakatuhu to all righteous
doers who recognize Allah as Creator of this marvelous universe. Under
all Moor-American Rights Reserved, I am The Natural flesh and blood
Moor-American AbdelALIM Mohammed-EL making a Special Appearance In
Propria Persona Sui Juris. I am a Muslim of The Holy Religion of Al-Islam
prophesied and taught by The Illustrious Prophet Mohammed Mustapha
EL-Amin of Arabia establish and completed by Allah in the year 630A.d
in Makkah - Arabia. My Holy Appellation - AbdelALIM Mohammed-EL has been
Legally and lawfully established on the Public Records since the year 1992.
I am not a united states fourteenth (14th) Amendment artificial entity
corporate construct written in all capital letters ERIC VINCENT SMITH nor
ABDELALIM MOHAMMAD-EL and I deny their existence. I am not a negro, black
colored, african-American. I am a Moor, see: Gerald E. Smith Recorder of
Deeds St. Louis County Missouri Document number 2017052500403 Book number
22541 Page 0266 through Page 0298.

The United States District Court Eastern District of Missouri Eastern Division
case number ED20MJ00631 4:20CR111 SEP/NAB is to be dismissed (see: Nichols
v. Sunderland, 77 Cal.App. 627, 247 P.614, 618) and dismissed with Prejudice
(see: Suess v. Motz, 200 Mo.App. 32, 285 S.W. 775, 776; Federal Rule of Civil
Procedure Rule 41(a) and Rule 12(b)) and Removed (see: United States Codes of
the Law Title 28 section 1446; Murphy Bros., Inc. v. Michetti Pipe Stringing
Inc., 526 U.S. 344, 119 S.Ct. 1322) from all records forthwith for the
following:

The Moor-American Consulate is Legally and Lawfully recognized by the
County of Los Angeles, State of California Secretary of State on April 16, 2013,
See: Hague Convention Abolishing the requirements of Legalization of
foreign Public Documents, 33 U.S.T. 883, 527 U.N.T.S. 189, T.I.A.S. 10072,
U.S. Senate Executive L, 94th Congress 2nd Session (1976); and is registered
and recorded in County of Los Angeles Recorder's office under Document number
2013076353 (April 16, 2013).

The Moor-American Consulate is recognized by the United States District Court Central District of California, see: Case 2:13-cv-04991-JFW-PJW Document 20 Filed September 16, 2013 (And Apostilled).

The Moor-American Consulate is recognized by The office of Mayor Eric Garcetti - City of Los Angeles - City Clerk Council File number 15-0160-5756 on December 22, 2015 (And Apostilled).

The Moor-American Consulate is recognized and is on record received, accepted and signed for by The White House Office [1600 Pennsylvania Avenue Northwest, Washington D.C. 20500 - Attn.: United States President Barack Hussain Obama] via United States Postal Service Certified Mail Article number 7010 3090 0000 4148 9253 on March 5, 2012.

The Moor-American Consulate is recognized and is on record received, accepted and signed for by Consulate General of the Kingdom of Morocco [10 east 40th Street, 23rd Floor, New York, New York 10016] via The United States Postal Service Certified Mail Article number 7010 3090 0000 4148 9291 on March 14, 2012.

The Moor-American Consulate is recognized and Apostilled by The State of Missouri-Secretary of State under Apostilled number 2385902 and is recorded by Gerald E. Smith Recorder of Deeds St. Louis County Missouri Document number 2017 052500403 Book number 22541 Page 0266 through Page 0298 on May 25, 2017 at 12:12 PM; see also Gerald E. Smith Recorder of Deeds St. Louis County Missouri Document number 2019 022100348 Book 23409 Page 0193 through Page 0224 on February 21, 2019 at 1:56 PM. Said documents are Apostilled/recorded "Abjuration of citizenship"

The Moor-American AbdelAlim Mohammed-EL is recognized State of California - Department of Justice Attorney General Edmund G. Brown Jr as a Private Individual [as a Moor, a Private International Individual, not Private citizen], see: State of California - Department of Justice Public Inquiry Unit number 236045 on September 5, 2008. Private International Law [Conflict of Laws] are distinguished from Public Law.

The Moor-American National Government and Consulate [Moor-American Consulate] is not in any sense associated with the Moorish Sovereign citizens!

Now let us examine the evil hand and working of the shayatins

On February 13, 2020 the United States Attorney for the United States District Court Eastern District of Missouri Eastern Division - St. Louis have knowingly and gravely and maliciously defrauded the United States District Court Eastern District of Missouri Eastern Division - St. Louis by Filing Case number ED20MJ00631 4:20CR111 SEP/NAB against The Moor-American AbdelAlim Mohammed-EL by making a Conscience decision to change my Legal and Lawful Moor-American Holy Al-Islamic Appellation and Title to that of a United States fourteenth (14th) Amendment artificial entity Corporate Construct Christian Strauwan written in all capital ERIC VINCENT SMITH, maliciously changed my Moor-American Nationality to the adjective "black". *No officer can change nor take anyone's Nationality, see: United States Codes of the Law - Title 8 section 1481; Beys Afroyim v. Rusk, 387

U.S. 253, 87 S.Ct. 1660, 18 L.Ed. 2d 757; California Penal Codes 422.55 P.C. through 422.57 P.C. and 422.6 P.C. through 422.865 P.C.!!!
The United States Attorney for United States District Court Eastern District of Missouri Eastern Division - ST. Louis Defrauded The United States District Court Eastern District of Missouri Eastern Division - ST. Louis by maliciously detaching the State of California - Secretary of State Apostille Certificate [see: Hague Convention Abolishing the requirements of Legalization of Foreign Public Documents, 33 U.S.T. 383, 527 U.N.T.S. 189, T.I.A.S. 10072, U.S. Senate Executive L, 94th Congress 2nd Session (1976)] from my Moor-American National Government and Consulate [Short form: Moor-American Consulate] Documents so that said Documents will appear as illegal, illegitimate, and a fraud to the United States - State Agents and/or Officers and Court for the evil purpose of adjudicating a Moor [Moor-American] under "Color of Law" [see: United States Codes of the Law - Title 42 section 1983; State v. Brechler, 185 Wis. 599, 202, N.W. 144, 148; PLow 64. Day v. National Bond & Investment Co., Mo.App., 99 S.W. 2d 117, 119] which is a violation of United States Codes of the Law - Title 18 sections 241 and 242 [Deprivation of Rights under Color of Law], in which said Apostilled Documents [state of California - Secretary of State Apostille number 21965 of December 10, 2015] which was received, accepted [see: Rocha v. Hulens, 6 Cal.App.2d 245, 44 P.2d 478, 482, 483], acknowledged [see: Favello v. Bank of America Nat. Trust & Savings Ass'n, 24 Cal.App.2d 342, 74 P.2d 1057, 1058] and signed for [see: Uniform Commercial Code 1-201(b)(3), 3-401(b)] by United States Department of Homeland Security, Attention Honorable Elaine C. Duke [Washington D.C. Zip Code 20528-1002] via United Parcel Service Tracking number 1Z866R5V3504976498 which was delivered on Friday December 8, 2017 at 9:57 am and signed for by "Gill" at the front office desk. The County of Los Angeles Recorder's Certificate was also detached from State of California - Secretary of State Apostilled Document number 21965 of December 10, 2015 as well. Therefore, violations must be enforced [see: Dozier v. City of Gatesville, Tex.Civ.App., 51 S.W. 2d 1091] and is enforceable [see: Glover v. American Mortgage Corporation, Tex.Civ.App., 94 S.W. 2d 1235, 1236] against the United States Attorney office for United States District Court Eastern District of Missouri Eastern Division - ST. Louis for violating The "AbdelAlim Mohammed-EL, A Private Pure Trust Act of State; Reaffirmation of Pure Trust Relationship Reaffirmation of Dual citizenship and Renunciation of Attempted Expatriation" established and Apostilled on April 16, 2013, see said Apostilled Document: Rights held back from any government; Waiver of Tort and Notice to all trespassers; Declaration(s). Therefore This affidavit is a counter lawsuit against the crimes committed by the United States Attorney for the United States District Court Eastern District of Missouri Eastern Division - ST. Louis against The Moor-American AbdelAlim Mohammed-EL for trespassing upon my private property Apostilled Documents and altering said Apostilled Documents and deliberately concealing and/or destroying attached State of California

Secretary of State Apostille Certificates and County of Los Angeles Registrar Recorder/County Clerk certificates to make said legal documents into illegal documents; Deliberately and maliciously changing AbdelALIM Mohammed-EL' Holy & Legally recognized Moor-American appellation to the United States fourteenth (14th) Amendment artificial entity corporate construct Christian strawman ERIC VINCENT SMITH to conceal the True Lawful and legal Moor-American identity; Deliberately changing AbdelALIM Mohammed-EL' Moor-American Nationality to the adjective "black" [Spanish = negro, French = negger/niggar, Latin = niger, Greek = negro which mean a dead body or person; see Libel, Bright v. Los Angeles Unified School District, 51 Cal. App. 3d 852, 124 Cal.Rptr. 598, 604]. The use of force by way threat, duress, and coercion, illegal use of firearm by Los Angeles Police Department 77th Division and United States Marshals via Color of Law United States District Court Eastern District of Missouri Eastern Division ST. Louis Arrest Warrant; The illegal Kidnapping of The Moor-American AbdelALIM Mohammed-EL by way of Threat, duress, and Coercion and by illegal use of firearm by Los Angeles Police Department 77th Division and United States Marshals via Color of Law United States District Court Eastern District of Missouri Eastern Division ST. Louis Arrest Warrant; Depriving The Moor-American AbdelALIM Mohammed-EL of Life, Liberty, family, freedom, and the pursuit of happiness by incarceration in the San Bernardino County Sheriff's Department West Valley Detention Center under booking number 2011341992 in housing Location 3F13 via Color of Law United States District Court Eastern District of Missouri Eastern Division ST. Louis Arrest Warrant, see: United States Codes of The Law - Title 18 sections 241 and 242; United States Codes of The Law - Title 42 section 1983 which must be enforced [see: Dozier v. City of Gatesville, Tex. Civ. App., 51 S.W. 2d 1091; Glover v. American Mortgage Corporation, Tex. Civ. App., 94 S.W. 2d 1235, 1236] by the United States District Court Eastern District of Missouri Eastern Division ST. Louis Chief Judge, District Judge(s), Senior District Judge(s), Chief Magistrate Judge(s), Clerk of court, Federal Public Defenders for the amount in damages of One Hundred Million Lawful Dollars (Talers) of United States (Treaty States, nation state) specie Money (United States Lawful Dollars Silver / "Blocked"), being enumerated in Article 1 section 10 Clause 1 as "gold and silver coin" in the Organic Constitution for the United States of America-Republic (year 1791 to date), a Two Million Lawful Dollars Tort for each occurrence mentioned above and a corresponding Lien granted by agreement and consent of the parties, a dismissal and removal of said United States District Court Eastern District of Missouri Eastern Division ST. Louis case number ED20MJ00631 4:20 CR 111 SEP/NAB [see: Nichols v. Sunderland, 77 Cal. App. 627, 247 P.614, 618; with Prejudice, Suess v. Motz, 200 Mo. App. 32, 285 S.W. 775, 776; Federal Rules of Civil Procedure Rule 41(a) and Rule 12(b);

United States (Code of the law - Title 28 section 1446) Murphy Bros., Inc.
Case: 4:20-cr-00111-SEP Doc. #: 30 Filed: 01/04/21 Page: 21 of 89 PageID #: 189
v. Michetti Pipe Stringing Inc., 526 U.S. 344, 119 S.Ct. 1322; Hale v. Henkel, 201 U.S. 43 at 89; This is The Remedy, see: Chelentis v. Luckenbach S.S. Co., 247 U.S. 372, 38 S.Ct. 501, 503, 62 L.Ed 1171. The United States District Court Eastern District of Missouri Eastern Division - ST. Louis case number is hereby NULL, void ab initio, see: United States v. New York & Porto Rico S.S. Co., 239 U.S. 88, 36 S.Ct. 41, 42, 60 L.Ed 161. Bail Bond regarding case number ED20MJC00631 4:20CR111 SEP/NAS is exonerated.

If any United States fourteenth (14th) Amendment citizen [United States Attorney] chooses to rebut [see: Heiner v. Donnan, 285 U.S. 312, 52 S.Ct. 358, 362, 76 L.Ed. 772; Lieber v. Rigby, 34 Cal.App. 2d 582, 94 P.2d 49, 50] this said affidavit must present their Naturalization Card for the public record, no exception!!!

Why is it in the Bible that Prosecuting Attorneys are classified as Pharisees who was told by Prophet Isa Ibn Maryam [Jesus, son of Mary] to UPHOLD God's Commandments and to love their neighbours [AbdelAlim Mohammed-El] as they love themselves and is not to distort the Law against Moors as they would not like to have the Law distorted against them, see: Bible Gospel according to Matthew 22:34-40; Gospel according to LUKE 10:25-37? why is it in the Bible that the corruption of prosecuting attorneys are described as adjudicating Righteous men of Allah [God] to unjust practices of Law? Will The Moor-American AbdelAlim Mohammed-El be the next victim? See Bible Gospel according to LUKE 11:43-54:

"Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for you are as graves which appear not, and the men that walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying thou repreachest us also. And he said, Woe unto you also, ye lawyers! For ye laid men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the Prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute [via Arrest Warrants]. That the blood of Abel unto the blood of Zacharias, which perished between the alter and the temple; verily I say unto you, It shall be required of this generation. Woe unto you, Lawyers! for ye have taken away the key of Knowledge: ye entered not in yourselves, and them that were entering in ye hindered. And as he said these things unto them The Lawyers, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might ACCUE him [Jesus].

Because of the fraud of the United States District Court Eastern district of Missouri Eastern Division - ST. Louis case number ED20MJ00631 4:20CR111 SEP/NAB, the United States Probation & Pretrial Services bond under number 7276793 is to be exonerated and no financial responsibilities nor penalties should be applicable to neither Dian Smith Campbell nor Gretchen Resha Ricks nor to The Moor-American AbdelAlim Mohammed-El, just as in Los Angeles Superior Court case number SA072302 because of my Moor-American status in which was transfer to the Department of Justice on February 11, 2010.

The Moor-American AbdelAlim Mohammed-El has abjuration from the corporation known as the UNITED STATES. A corporation is an artificial person or legal entity created by or under the authority of the laws of a state or nation, and not by Allah who is the Creator of heavens and earth and all in between, see: Dartmouth College v. Woodward, 4 Wheat, 518, 636, 657, 4 L.Ed. 629; United States v. Trinidad Coal Co., 137 U.S. 160, 11 S.Ct. 57, 34 L.Ed. 640. The United States is not a country, but is a corporation, see: United States Codes of the Law - Title 28 section 3002. The United States Government is a foreign corporation with respect to a state, see: Volume 20 of Corpus Juris Secundum, p. 1785; NY re: Merriam 36 N.E. 505 1441 S.Ct. 1973, 41 L.Ed. 287. The United States is considered as forming a "society" and not a nation, see: Chisholm v. Georgia, 2 Dall U.S. 419, 2 L.Ed. 440. This is due to the District of Columbia being incorporated in year 1871, see: 41ST Congress of the United States, session 3, Chapter 61 & 62, section 34 enacted February 21, 1871. All United States citizens are "artificial entities" or "corporations". In the United States bankruptcy act of 1898, it is provided that the word "Person" shall include corporations, see: United States Codes of the Law - Title 11 section 1. A corporation is also a "Person" under a penal statute, see: United States v. Amedy, 11 Wheat. 392, 6 L.Ed. 502. "Corporations" are "Persons" as that word is used in the first clause (section) of the United States fourteenth (14th), see: Covington & L. Turnp. Co. v. Sandford, 17 S.Ct. 198, 164 U.S. 578, 41 L.Ed. 560; Smyth v. Ames, 18 S.Ct. 418, 169 U.S. 466, 42 L.Ed. 819; United States v. Supply Co., 30 S.Ct. 15, 215 U.S. 50, 54 L.Ed. 87. United States fourteenth (14th) citizens are ALIENS who are foreign born "Persons" who has not qualified as Americans, see: Galvin v. Press, 347 U.S. 522, S.Ct. 737, 742, 98 L.Ed. 911.

It is written that a "corporation" can not sue, nor otherwise contend with a living Natural man or woman, see: *Rundle v. Delaware & Raritan Canal Company*, 55 U.S. 80 (1852).

Moors are autochthonous people and the True owners of the continental American Territories and are exempt from suit, not because of any formal conceptions or absolute theory, but on the logical and practical ground that there can be no legal right against the authority that make the law on which it depends, see: *Kawananaka v. Polyblank*, 205 U.S. 349, 353, 27 S.Ct. 526, 527, 51 L.Ed. 834 (1907).

AbdelAlim Mohammed-EL is a Natural flesh and blood Moor (Natural man) and is not a corporation nor a legal entity.

The Peace and Friendship Treaty between the United States of America (Republic) and The Emperor of Morocco of 1777, in Article 21 states that The Sacred Mohammedan Law [The Holy Quran] is The Supreme Law of the continental American territories, see: United States Library of Congress - Public Statutes at Large of the United States of America - Organization of the Government in 1789 to March 3, 1845 - Volume 8 pages 100 through 105 [Provided herein].

The Peace and Friendship Treaty between the United States of America and The Bey and Subjects of Tripoli of Barbary in Article 11 states, "As the government of the United States of America (Republic) is not in any sense founded on the Christian Religion, as it has in itself no character of enmity against the Laws, religion or tranquility of Musselmen [Muslims], and as the said States never have entered into any war or act of hostility against any Mehomitan [Mohammedan] nation...," see: United States Congress First (1st) Session number 122- Foreign Relations Volume Two(2) pages 18 and 19.

The United States - House of Representatives on April 17, 1933 Legislative Journal - House Page 5759 - Resolution number 75 states, "Moors... have since being here missed the use of titles and name annexations that were so familiar at home and which are used in accordance with the doctrines of Religious faith to which they are adherents... that in accordance with the fullest Rights of Religious independence guaranteed... the Rights of these People [not "PERSONS"] to use the names affixes "EL" or "Ali" or "Bey" or any other prefix or suffix to which they have heretofore been

accustomed to use or which they may hereafter acquire the right to use."

The Organic Constitution for the United States of America Republic Article six(6) states, "All debts contracted and engagements [Treaties] entered into, before the adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation. This Constitution, and the Laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the Supreme Law of the Land; and the judges in every state shall be bound thereby, anything in the Constitution or Laws of any State to the contrary notwithstanding.." I never read Title 18 United States Code section 915 in no treaty.

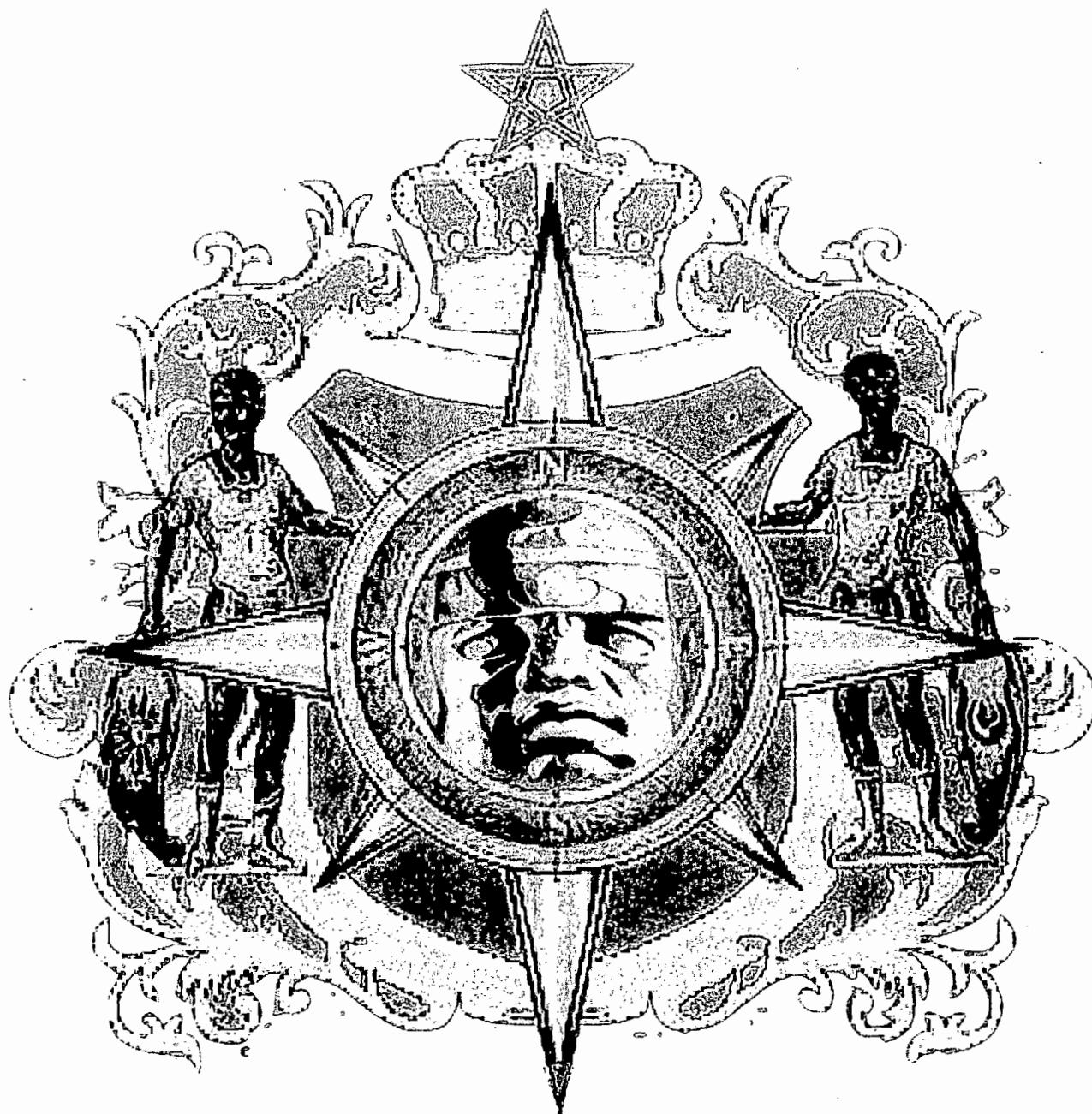
I have read the history of Missouri as a "Slave State" and there are many people and State agents and officers that still value the ideology of Slavery. Therefore, the very ideal of Moors being "Free" with the fullest Religious Rights of Al-Islam and Living under the protection of International Treaty Law sickens the mind of Racists who still value the ideal of Moors being subjects under Caucasian rule & dominance. This help me to now see why my Moorish appellation (name) AbdELIM Mohammed-EL was maliciously changed to the fourteenth Amendment artificial entity Christian Strawman ERIC VINCENT SMITH, and maliciously [See: Lukart v. Miller, Mo., 48 S.W.2d 867, 871; Becker v. Brinkop, 230 Mo.App. 871, 78 S.W.2d 538, 541; Sparf v. United States, 15 S.Ct. 273, 156 U.S. 51, 39 L.Ed. 343] my Moor-American Nationality to the adjective "black" which in Spanish is "negro", in Latin "niger/nigger", see: United States Codes of the Law-Title 8 section 1481; Title 18 sections 241 & 242; Title 42 section 1983; Beys Afroyim v. Rusk, 387 U.S. 253, 87 S.Ct. 1660, 18 L.Ed.2d 757. I see why people do not have no hope no confidence in the so-called United States Judicial system! It is because you have absolutely no respect to Allah [G-d] nor the oath you have made to uphold the Organic constitution for the United States of America Republic. Shame on you!

But yet you forget that it was us Moors [falsely called American Indians] who gave european refugees [pilgrims] permission to settle on our land and taught you how to survive in the Americas which is not europeans' indigenous Land. This affidavit is a Notice of default [See: Easterwood v. Willingham, Tex. Civ. App., 47 S.W. 2d 393, 395; Bradbury v. Thomas,

27 P.2d 402, 135 Cal.App.435; Indiana State Board of Medical Registration and Examination v. Pickard, 93 Ind.App. 171, 177 N.E. 870, 872], for my Moor-American Nationality and status [see: United States Codes of the Law - Title 8 (Nationality and aliens)] was received, accepted [see: Rocha v. Hulen, 6 Cal.App.2d 245, 44 P.2d 478, 482, 483; ETNA Inv. Corporation v. Chandler Landscape & Floral Co., 227 Mo.App. 17, 50 S.W.2d 195, 197], acknowledged [see: Favello v. Bank of America Nat. Trust & Savings Ass'n, 24 Cal.App.2d 342, 74 P.2d 1057, 1058] and signed for [see: In re Manchester's Estate, 174 Cal. 417, 163 P. 358, 360, L.R.A. 1917D, 62, 9, Am.Cas. 1918B, 227; Weiner v. Mullaney, 59 Cal.App.2d 620, 140 P.2d 704, 712; Uniform Commercial Code 1-201 under topic "signature"] by the following:

- United States District Court
Attn: ALL magistrates & Judges
111 South 10TH Street
Saint Louis, Missouri 63102-1125
Via United Parcel Service Tracking number 1z02083R3528038700, delivered on Monday 12-7-2020 at 12:45PM and signed for by "CV Mailroom".
- United States District Court
Attn: United States Attorney office
111 South 10TH Street
Saint Louis, Missouri 63102-1125
Via United Parcel Service Tracking number 1z02083R3561369559 delivered on Monday 12-7-2020 at 12:45PM and signed for by "CV Mailroom".
- Missouri Eastern Federal Public Defender
Attn: ALL Public Defenders
1010 Market Street
Saint Louis, Missouri 63101-2026
Via United Parcel Service Tracking number 1z02083R3561371411 delivered on Monday 12-7-2020 at 11:36am and signed for by "COV FDR".
- United States Marshals
Attn: all United States Marshals
255 east Temple Street; 3rd floor
Los Angeles, California 90012
Via United Parcel Service Tracking number 1z02083R4261542535 delivered on Monday 12-7-2020 at 12:48pm and signed for by "Roybal".

The Moors



Moor-American National Government and Consulate

(United States Federal File No. 2:13-CV-04991-JFW-VBK)

SECOND CONCISE EDITION

WEBSTER'S NEW WORLD DICTIONARY

OF THE
AMERICAN LANGUAGE

David B. Guralnik, GENERAL EDITOR

COLLINS  WORLD

CLEVELAND AND NEW YORK

Moors are dark melanated people of the west and northwest Africa, Muslims! Some Moors was taken as prisoners of war who was brought to Americas and was forced into slavery by europeans and colonalize into thinking that now they are "African-Americans" other Moors are aboriginals to the Continental American Territories.

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se nyér') n., pl. nyér') [Fr. lit. en to persons of 2. [often m-] a pl. mes-sieurs a man; gentle- or Sir; abbrev.

nybr') n., pl. my lord] 1. a 2. [often m-] a

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rum, divine por- animal greatly ginary creature taur or unicorn or wicked per- gine; enormous;

< L. *monstrare*, he c- created

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Mon-tes-so-ri method (or system) (män'tō sōr'ē) [after Maria Montessori (1870-1952), It. educator who devised it] a system of teaching young children which emphasizes training of the senses and guidance intended to encourage self-education

Mon-te-ver-di (män'tō ver'dē), Clau-dio (Giovanni Antonio) (klōō'dyō) 1567-1643; It. composer

Mon-te-vid-e-o (män'tō vī dā'ō; Sp. mōn'tō vē thē'ō) capital of Uruguay, on the Río de la Plata: pop. 1,204,000

Mon-te-zu-ma II (män'tō zōō'mā) 1479?-1520; Aztec emperor of Mexico (1502-20)

Mont-gom-er-y (mōnt'gōm'ēr ē, mānt', mān-, -gum'rē) [after Gen. R. Montgomery (1736-75)] capital of Ala., in the SC part: pop. 133,000

month (münth) n. [OE. *monath*] 1. any of the twelve parts into which the calendar year is divided: also calendar month 2. a) the time from any day of one month to the corresponding day of the next b) a period of four weeks or 30 days 3. the period of a complete revolution of the moon (in full, *lunar month*) 4. one twelfth of the solar year (in full, *solar month*) —month after month every month —month by month each month —month in, month out every month

month-ly (münth'lē) adj. 1. continuing or lasting for a month 2. done, happening, payable, etc. every month —n., pl. -lies 1. a periodical published once a month 2. [Colloq.] [also pl.] the menses —adv. once a month; every month

Mon-ti-cel-lo (män'tō sel'ō, -chēl'ō) [It., little mountain] home of Thomas Jefferson, in C Va.

Mont-mar-tre (mōn mär'tr') district in Paris, in N part: noted for its cafés and as an artists' quarter

Mont-pel-ier (mānt pēl'yār) [after fl.] capital of Vt., in the NC part: pop. 9,000

Mont-pel-ier (mōn pēl yā') city in S France: pop. 162,000

Mont-re-al (män'trē əl', mun'-) seaport in SW Quebec, Canada, on an island in the St. Lawrence River: pop. 1,222,000 (met. area 2,437,000); Fr. name Mont-ré-al (mōn rā'äl')

Montreal North suburb of Montreal: pop. 68,000; Fr. name Montréal Nord (nōr')

Mont-St-Mi-chel (mōn' sān mē shēl') islet off the NW coast of France; noted for its fortified abbey: also Mont Saint Michel

mon-u-ment (mān'yā mānt) n. [OFr. < L. *monumentum* < *monere*, to remind] 1. something set up to keep alive the memory of a person or event, as a tablet, statue, building, etc. 2. a writing, etc. serving as a memorial 3. a) a work of enduring significance [monuments of learning] b) an outstanding example [a monument of bigotry] 4. a stone boundary marker 5. [Obs.] a tomb

mon-u-men-tal (mān'yā men'tl) adj. 1. of, suitable for, or serving as a monument 2. like a monument; massive, enduring, etc. 3. of lasting importance 4. very great; colossal [monumental pride] —mon'u-men'tal-ly adv.

mon-u-men-tal-ize (-iz') vt. -ized', -iz'ing to memorialize as by a monument; make monumental -mo-ny (mō'ñē) [L. *-monia*, -monium] a suffix meaning a resulting thing or state [patrimony]

moo (mōō) n., pl. moos [echoic] the vocal sound made by a cow; lowing sound —vt. mooed, moo'ing to make this sound; low

mooch (mōōch) vi., vt. [ult. < OFr. *muchier*, to hide] [Slang] to get (food, money, etc.) by begging or sponging —mooch'er n.

mood¹ (mōōd) n. [OE. *mod*, mind] 1. a particular state of mind or feeling; humor, or temper 2. a prevailing feeling, spirit, or tone 3. [pl.] fits of morose, sullen, or uncertain temper

mood² (mōōd) n. [*MODE*, altered after prec.] Gram. that aspect of verbs which indicates whether the action or state expressed is regarded as fact (*indicative mood*), as a matter of supposition, desire, etc. (*subjunctive mood*), or as a command (*imperative mood*)

mood-y (mōōd'ē) adj. mood'i-er, mood'i-est 1. subject to or characterized by gloomy, sullen, or changing moods 2. resulting from or indicating such a mood —mood'i-ly adv. —mood'i-ness n.

moon (mōōn) n. [OE. *mona*] 1. the satellite of the earth, that revolves around it once in 29 1/2 days and shines at night by reflecting the sun's light 2. this body as it appears at a particular time of the month: see NEW MOON, HALF-MOON, FULL MOON, OLD



PHASES OF THE MOON

fat, āpe, cār; ten, īeven; is, bite; gō, hōrn, tōol, look; ūl, ūt; up, ūr; get; joy; yet; chin; she; thin, thēn; zh, leisure; ū, ūng; ā for a in ago, ē in agent, ī in sanity, ō in comply, ū in focus; ' as in able (ā'b'l); Fr. bāl; ē, Fr. coeur; ū, Fr. feu; Fr. mon; ū, Fr. coq; ū, Fr. duc; r, Fr. cri; H, G. ich; kh, G. doch; ūforeign; *hypothetical; < derived from. See inside front cover.

MOON 3. a month; esp., a lunar month 4. same as MOONLIGHT 5. anything shaped like the moon (i.e., an orb or crescent) 6. any satellite of a planet —vt. to behave in an idle, dreamy, or abstracted way —vt. to pass (time) in mooning

moon-beam (-bēm') n. a ray of moonlight

moon-calf (-kāf') n. 1. an idiot or fool 2. a youth who spends time mooning about

moon-faced (-fās') adj. round-faced

moon-fish (-fish') n., pl. -fish', -fish'es: see FISH an oval-shaped sea fish found in the warmer coastal waters of North and South America

moon-let (-lit') n. a small moon or artificial satellite

moon-light (-lit') n. the light of the moon —adj. 1. of moonlight 2. lighted by the moon 3. done or occurring by moonlight, or at night

moon-light-ing (-lit'ing) n. [from the usual night hours of such jobs] the practice of holding a second regular job in addition to one's main job

moon-lit (-lit') adj. lighted by the moon

moon-quake (-kwāk') n. a trembling of the surface of the moon, thought to be caused by internal rock slippage or, possibly, meteorite impact

moon-scape (-skāp') n. [MOON + (LAND)SCAPE] the surface of the moon or a representation of it

moon-shine (-shīn') n. 1. the light of the moon 2. foolish or empty talk, notions, etc. 3. [Colloq.] whiskey unlawfully made or smuggled

moon-shin-er (-shī'nār) n. [Colloq.] a person who makes and sells alcoholic liquor unlawfully

moon-shot (-shāt') n. the launching of a rocket to the moon

moon-stone (-stōn') n. a translucent feldspar with a pearly luster, used as a gem

moon-struck (-struk') adj. 1. crazed; lunatic 2. romantically dreamy 3. dazed or distracted Also moon'strick-en (-struk'n)

moon-y (-ē) adj. moon'i-er, moon'i-est mooning; listless; dreamy

Moor (moor) n. [*< OFr. < L. < Gr. Mauros*] 1. a member of a Moslem people of mixed Arab and Berber descent living in NW Africa 2. a member of a group of this people that invaded and occupied Spain in the 8th cent. A.D. —Moor'ish adj.

moor¹ (moor) n. [OE. *mor*] [Brit.] a tract of open, rolling wasteland, usually covered with heather and often marshy; heath

moor² (moor) vt. [*< or akin to MDu. maren, LowG. moren, to tie*] 1. to hold (a ship, etc.) in place by cables or chains as to a pier or buoy 2. to secure —vi. 1. to moor a ship, etc. 2. to be secured as by cables —moor'age (-āj) n.

Moore (moor, mōr) 1. George (Augustus), 1852-1933; Ir. novelist & playwright. 2. Henry, 1898- ; Eng. sculptor 3. Thomas, 1779-1852; Ir. poet

moor-hen (moor'hen') n. a common gallinule of Europe and the E. U.S.

moor-ing (-īg) n. 1. [often pl.] the lines, cables, etc. by which a ship, etc. is moored 2. [pl.] a place where a ship, etc. is moored 3. [often pl.] beliefs, habits, ties, etc. that make one feel secure

moor-land (-lānd') n. [Brit.] same as MOOR¹

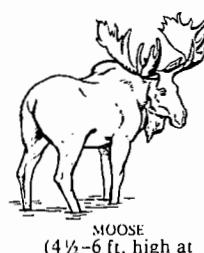
moose (mōōs) n., pl. moose [*< Algonquian*] 1. the largest animal of the deer family, native to the N. U.S. and Canada: the male has huge antlers 2. same as ELK (sense 1)

moot (mōōt) n. [OE. *mot*, *gemot*, a meeting] 1. an early English assembly of freemen to administer justice, etc. 2. a discussion or argument, esp. of a case in a moot court: see ff. —adj. 1. debatable 2. so hypothetical as to be meaningless —vt. 1. to debate or discuss 2. to propose for discussion or debate

moot court a mock court in which hypothetical cases are tried as an exercise for law students

mop (māp) n. [ult. < L. *mappa*, napkin] 1. a bundle of rags or yarn, or a sponge, etc., fastened to the end of a stick, as for washing floors 2. anything suggestive of this, as a thick head of hair —vt. mopped, mop'ping to wash, wipe, or remove with or as with a mop —mop up [Colloq.] to finish —mop'per n.

mope (mōp) vi. moped, mop'ing [akin to MDu. *mopen*] to be gloomy and apathetic —n. 1. a person who mopes 2. [pl.] low spirits —mop'er n. —mop'ey, mop'y, mop'ish adj. —mop'ishly adv.



amen corner *Page 33 of 43*
 amen corner in some rural Protestant churches, the seats to the minister's right, once occupied by those leading the responsive amen

a·mend (ə mend') *vt.* [*< OFr. < L. emendare*, to correct: see EMEND] 1. to make better; improve 2. to remove the faults of; correct 3. to change or revise (a legislative bill, a law, etc.) —*vi.* to improve one's conduct —a·mend'a·ble *adj.* —a·mend'a·to·ry *adj.* —a·mend'er *n.*

a·mend·ment (ə mend'mənt) *n.* 1. a change for the better; improvement 2. a correction of errors, faults, etc. 3. a revision or addition proposed or made in a bill, law, constitution, etc.

a·mends (ə mendz') *n.pl.* [*< OFr., pl. of amende*, a fine: see AMEND] [sometimes with sing. *v.*] something given or done to make up for injury, loss, etc. that one has caused (to make amends for rudeness by apologizing)

a·men·i·ty (ə men'i·tē, -mēn'i·tē) *n., pl. -ties* [*< OFr. < L. amoenitas* < amoenus, pleasant] 1. pleasant quality; attractiveness 2. a) an attractive or desirable feature, as of a place, climate, etc. b) anything that adds to one's comfort; convenience 3. [pl.] the courtesies of polite social behavior

a·men·or·rhe·a, a·men·or·rhe·a (ə men'ə rē'ə) *n.* [ModL. *< Gr. a-*, not + *mén*, month + *rhein*, to flow] abnormal absence or suppression of menstruation

am·ent (am'ənt, ə'mənt) *n.* [*< L. amenitum, thong*] same as CATTIN —am·en·ta·ceous (am'ən tā'shəs) *adj.*

a·men·tia (ə men'tēə) *n.* [L. *madness* < amens (gen. amentis) < a- (ab), away + mens, mind] severe congenital mental deficiency: cf. DEMENTIA

a·mer·ce (ə mers') *vt.* a·merced', a·merc'ing [*< Anglo-Fr. < OFr. a merci*, at the mercy of] 1. to punish by imposing an arbitrary fine 2. to punish generally —a·merc'e·ment *n.*

A·mer·i·ca (ə mer'ē kə) [name traditionally associated with Amerigo VESPUCCI, but < ? Sp. Amerrique (< AmInd. *America*), name of a Nicaraguan mountain range] 1. North America and South America considered together 2. either North America or South America 3. the United States —the Americas America (sense 1)

A·mer·i·can (ə mer'ē kən) *adj.* 1. of or in America 2. of, in, or characteristic of the U.S., its people, etc. —*n.* 1. a native or inhabitant of America; specif., a) an American Indian b) a citizen of the U.S. 2. the English language spoken in the U.S.

A·mer·i·ca·na (ə mer'ē kan'ə, -kā'nə) *n.pl.* [see -ANA] books, papers, objects, etc. having to do with America, its people, and its history

American cheese a kind of fairly hard, mild Cheddar cheese, popular in the U.S.

American Indian same as INDIAN (n. 2)

A·mer·i·can·ism (ə mer'ē kan'izm) *n.* 1. a custom, characteristic, or belief of or originating in the U.S. 2. a word, phrase, or usage originating in or peculiar to American English 3. devotion or loyalty to the U.S., or to its traditions, etc.

A·mer·i·can·ize (-iz') *vt., vi.* -ized', -iz'ing to make or become American in character, manners, methods, ideals, etc.; assimilate to U.S. customs, speech, etc. —A·mer·i·can-i·za·tion *n.*

American plan a system of hotel operation in which the charge to guests covers room, service, and meals: distinguished from EUROPEAN PLAN

American Revolution 1. a sequence of actions (1763-83) by American colonists against British domination, culminating in the Revolutionary War 2. the Revolutionary War (1775-83), fought by the American colonies to gain independence from England

American Samoa see SAMOA

American Standard Version a revision of the King James Version of the Bible, published in the U.S. in 1901

a·mer·ic·i·um (ə mēr'ē shē əm', -ris') *n.* [ModL. *< AMERICA*] a chemical element, one of the transuranic elements produced from plutonium: symbol, Am; at. wt., 243.13; at. no., 95

Am·er·ind (əm'ē rīnd') *n.* [AMER(ican) + IND(ian)] an American Indian or Eskimo —Am·er·in'di·an *adj.*, n. —Am·er·in'dic *adj.*

a·mē·thyst (əm'ē thīst') *n.* [*< OFr. < L. < Gr. < a-*, not + *methystos*, drunken (from the notion that it prevented intoxication)] 1. a purple or violet variety of quartz, used in jewelry 2. popularly, a purple corundum, used in jewelry: also called *oriental amethyst* 3. purple or violet —a·mē·thys'tine (-thīs'tīn, -tēn) *adj.*

Am·har·ic (əm'hār'ik, əm'hār'-) *n.* the Semitic language used officially in Ethiopia

a·mi (ə me') *n., pl. a·mis' (-mē')* [Fr.] a (man or boy) friend —a·mie' *n. fem.*, pl. a·mies' (-mē')

a·mi·a·ble (ə'mē ə b'l) *adj.* [*< OFr. < LL. amicabilis*, friendly < L. *amicus*, friend] having a pleasant, friendly disposition; good-natured —a·mi·a·bil'i·ty *n.* —a·mi·a·bly *adv.*

a·mi·ca·ble (əm'i kə b'l) *adj.* [*< LL. amicabilis*: see AMIABLE] friendly in feeling; showing good will; peaceable (an amicable discussion) —a·mi·ca·bil'i·ty *n.* —a·mi·ca·bly *adv.*

am·ice (am'i s) *n.* [*< OFr. < L. amictus*, a cloak] an oblong cloth of white linen worn about the neck and shoulders by a priest at Mass

a·mi·cus cu·ri·ae (ə mī'kəs kyōrē'ē) [*L.*, friend of the court] *Law* a person who offers, or is called in, to advise a court on some legal matter

a·mid (ə mid') *prep.* [ME. < on, at + *middan*, middle] in the middle of; among

am·ide (am'i d, -id) *n.* [AM(MONIA) + -IDE] 1. any of a group of organic compounds containing the $\text{CO} \cdot \text{NH}_2$ radical or an acid radical in place of one hydrogen atom of an ammonia molecule 2. any of the monoamino bases in which one hydrogen atom of the ammonia molecule is replaced by a metal —a·mid·ic (ə mid'ik) *adj.*

am·i·dol (əm'm dōl', -dōl') *n.* [*< AMID(E) + (PHEN)OL*] a colorless, crystalline compound used as a developer in photography

a·mid·ships (ə mid'ships) *adv., adj.* in or toward the middle of a ship: also a·mid'ship

a·midst (ə midst') *prep.* same as AMID

a·mi·go (ə mē'gō; Sp. ə mē'gō) *n., pl. -gos (-gōz; Sp. -gōs)* [Sp.] a friend

a·mine (ə mēn'; am'ēn, -in) *n.* [AM(MONIA) + -INE'] Chem. a derivative of ammonia in which hydrogen atoms have been replaced by radicals containing hydrogen and carbon atoms

a·mi·no (ə mē'nō) *adj.* [*< prec.*] of or containing the NH_2 radical in combination with certain organic radicals

amino acids a group of organic compounds that contain the amino radical and serve as units of structure of the proteins

a·mir (ə mēr') *n. [Ar.]* in some Moslem countries, a ruler, prince, or commander: see also EMIR

Am·ish (ə mish', am'i sh) *n.pl.* [after Jacob Ammann (or Amen), the founder] Mennonites of a sect founded in the 17th cent. —*adj.* of this sect

a·miss (ə mis') *adv.* [ME.: see A-1 & MISS] in a wrong way; astray, wrongly, faultily, etc. —*adj.* wrong, faulty, improper, etc.: used predicatively

a·mi·to·sis (ə'mē tō'sis, am'ə-) *n.* [A-2 (sense 3) + MITOSIS] Biol. cell division by simple constriction of the nucleus into two halves: opposed to MITOSIS —a·mi·to·tic (tāt'ik) *adj.*

am·i·ty (am'ə tē) *n., pl. -ties* [*< OFr. amistie* < L. *amicus*, friend] friendly, peaceful relations, as between nations; friendship

Am·man (äm'ān) capital of Jordan: pop. 330,000

am·me·ter (am'mēt'ər) *n. [AM(PERE) + -METER]* an instrument for measuring the strength of an electric current in terms of amperes

am·mo (əm'ō) *n.* [Slang] ammunition

Am·mon (əm'ōn) Amon, the ancient Egyptian god: identified by the Greeks (and Romans) with Zeus (and Jupiter)

am·mo·nia (ə mōn'ēə) *n.* [*< (SAL) AMMONIAC*] 1. a colorless, pungent gas, NH_3 , used in fertilizers, cleaning fluids, etc. 2. a water solution of this gas: in full, ammonia water

am·mo·ni·ac (ə mō'nē ak') *n.* [*< L. < Gr. ammōnikon*, gum resin said to come from near the temple of Jupiter AMMON in Libya] an Asian gum resin used in perfumes, porcelain cements, etc.

am·mo·ni·ate (ə mō'nē ē āt'; for n. -it) *vt.* -at'ed, -at'ing to mix or combine with ammonia —*n.* —any of several compounds containing ammonia —am·mo·ni·a·tion *n.*

am·mo·ni·fi·ca·tion (ə mō'nē fi kā'shōn, -mān'shōn) *n.* 1. an ammoniating 2. the forming of ammonia by bacterial action in the decay of nitrogenous organic matter —am·mo·ni·fy' *vt., vi.* -fied', -fy'ing

am·mo·ni·te (əm'ē nēt') *n.* [*< L. (cornu) Ammonis*, (horn) of Ammon] any of the coiled fossil shells of a Mesozoic mollusk

am·mo·ni·um (ə mō'nē əm) *n.* the radical NH_4^+ , present in salts produced by the reaction of ammonia with an acid

ammonium chloride a white, crystalline compound, NH_4Cl : it is used in medicine, and also in dry cells, dyes, etc.: also called sal ammoniac

ammonium hydroxide an alkali, NH_4OH , formed by dissolving ammonia in water

ammonium sulfate an ammonium salt, $(\text{NH}_4)_2\text{SO}_4$, used in making fertilizers, in treating water, etc.

am·mo·no (əm'ā nō') *adj.* of, containing, or derived from ammonia

am·mu·ni·tion (əm'yā nish'ən) *n.* [*< Fr.*, by faulty separation]

Webster's 1828 Dictionary of American — A native of America — originally applied to the aborigines or copper-colored races

Original applied to the aborigines or copper-colored races

a notch or cut in an
ed line, paragraph,
nt) vt. [IN- + DENT]
mark, etc.) in —n. a
: 'enting or be-
oastline, etc.
tition, space in from
acing in from the
eft by this 3. a) a
T: orig., duplicates
d edges for identifi-
ent 2. [often pl.] a
another, as an ap-
g to bind by inden-

er A. JACKSON, al-
] city in W Mo.:
being independent;
the anniversary of
endence on July 4,

1. same as INDE-

m the influence or
he rule of another;
or bias; objective
er to any politi-
st connected with
2. a) not de-
support b) desig-
ugh to enable one
ing to do with In-
ident in thinking.
in adherent of any
om; regardless of

CLAUSE
whose value may
other variables
ed out, detailed.

i. that cannot be
1 —in'de-scrib'a-

j. that cannot be
n'c' —uct'i-bly

l) a. not deter-
ed b) that can-
ness n. —in'de-

nate; specif., a)
; vague b) not
-cy, in'de-ter'-
v.

han) n. 1. lack

of being indeter-

ə sēz') [L. < in-
R 2. a pointer,
1 or sign (per-
alphabetical list
: page numbers
at the end of a
catalog / a li-
one amount or
essing this rela-
nges in prices,
om an arbitrary
Ch. formerly, a
l. a) an expo-
d above and to
calling special
to make an in-
o supply with a
n. —in'dex'i-

1 of the Hima-
e Arabian Sea
India: mem-
q. mi.; pop.

mixed with a
r sticks 2. a

Indians (in'dē ən) adj. 1. of India or the East Indies, their people, or culture 2. of any of the aboriginal peoples (American Indians) of N. America, S. America, or the West Indies, or of their cultures 3. of a type used or made by Indians —n. 1. a native of India or the East Indies 2. a member of any of the aboriginal peoples of N. America S. America or the West Indies 3. popularly, any of the languages spoken by American Indians

In-di-an-a (in'dē ən'ə) [ModL., "land of the Indians"] Middle Western State of the U.S.: 36,291 sq. mi.; pop. 5,194,000; cap. Indianapolis; abbrev. Ind., IN —In'di-an'i-an adj., n.

Indian agent a U.S. or Canadian official representing the government in dealings with American Indians, as on reservations

In-di-an-ap-o-lis (in'dē ə nap'ə lis) [INDIANA — Gr. polis, city] capital of Indiana, in the C part: pop. 745,000 (met. area 1,110,000)

Indian club a club of wood, metal, etc. shaped like a tenpin and swung in the hand for exercise

Indian corn same as CORN¹ (sense 2)

Indian file same as SINGLE FILE

Indian giver [Colloq.] a person who gives something and then asks for it back

Indian meal meal made from corn (maize); corn-meal

Indian Ocean ocean south of Asia, between Africa & Australia

Indian pipe a leafless, fleshy, white plant of the heath family, native to N Hemisphere forests, bearing a single, nodding, white flower

Indian pudding a cornmeal pudding made with milk, molasses, etc.

Indian summer a period of mild, warm, hazy weather following the first frosts of late autumn

Indian tobacco a poisonous annual plant, common in the E U.S., with light blue flowers in spikes

India paper a thin, strong, opaque printing paper, used for some Bibles, dictionaries, etc.

India (or, india) rubber crude, natural rubber obtained from latex —In'di-a-rub'er adj.

In-dic (in'dik) adj. 1. of India 2. designating or of a subgroup of the Indo-Iranian branch of the Indo-European language family, including many of the languages of India, Pakistan, etc.

indic, indicative

in-di-cate (in'dā kāt') vt. -cat'ed, -cat'ing [*< L. pp. of indicare < in-, in + dicare, to declare*] 1. to direct attention to; point out 2. to be or give a sign of; signify [fever indicates illness] 3. to show the need for; call for; make necessary 4. to show or point out as a cause, treatment, or outcome: said of a disease, etc. 5. to state briefly

in-di-ca-tion (in'dā kā'shən) n. 1. an indicating 2. something that indicates, or shows; sign 3. something that is indicated as necessary 4. the amount or degree registered by an indicator

in-di-c-a-tive (in dik's̄ tiv) adj. 1. giving an indication or intimation; signifying; also in-di-c-a-to-ry (in dik's̄ tōrē, in'dik̄) 2. designating or of that mood of a verb used to express an act, state, or occurrence as actual, or to ask a question of fact —n. 1. the indicative mood 2. a verb in this mood —in-di-c-a-tive adj.

in-di-ca-tor (in'dā kāt'ər) n. 1. a person or thing that indicates; specif., any device, as a gauge, dial, register, or pointer, that measures something 2. any substance used to indicate the acidity or alkalinity of a solution, the beginning or end of a chemical reaction, etc., by changes in color

in-di-ces (in'dā sēz') n. alt. pl. of INDEX

in-di-ci-a (in dish'ē ə, -dish'ə) n. pl. [L., ult. < index: see INDEX] marks or tokens; esp., printed markings on mail in place of stamps or cancellations

in-dict (in dīt') vt. [*< Anglo-L. indictare*, ult. < L. in- against + dicare: see DICTATE] to charge with the commission of a crime; esp., to make formal accusation against on the basis of positive legal evidence —in-dict'a-ble adj. —in-dict'er, in-dict'or n.

in-dict-ment (in dīt'mēnt) n. 1. an indicting or being indicted 2. a charge; specif., a formal accusation charging someone with a crime, presented by a grand jury to the court

In-dies (in'dēz) 1. same as: a) EAST INDIES (sense 1) b) WEST INDIES 2. formerly, same as EAST INDIES (sense 2)

in-dif-fer-ence (in dif'ər əns, -dif'rəns) n. a being indifferent; specif., a) lack of concern or interest b) lack of importance or meaning

in-dif-fer-ent (-ənt, -rənt) adj. 1. having or showing no preference; neutral 2. having or showing no interest, concern, etc.; uninterested or unmoved 3. of no importance

fat, āpe, cār; ten, īeven; is, bite; gō, hōrn, tōol, look; oil, out; up, fur; get; joy; yet; chin; she; thin, then; zh, leisure; y, ring; ā for a in ago, ē in agent, ī in sanity, o in comply, u in focus; ' as in able (ā'b'l); Fr. bāl; ē, Fr. coeur; ö, Fr. feu; Fr. mon; ö, Fr. coq; ü, Fr. duc; r, Fr. cri; H, G. ich; kh, G. doch; foreign; *hypothetical; < derived from. See inside front cover.

American Indians (Algonquian/Nanticoke) falsely called
"Delaware Indians" are Moors and have Mandingo
ancestry.

Algonquian (Known as Delawares) are the Moors - Moslems
(same as Muslims), aboriginal Americans (Amirs).

Alfred the Great

18

all

Alfred the Great 849-900? A.D.; king of Wessex (871-900?)

al-fres-co (al fres'kō) **adj.** [It. *< al* (for *a* *il*), in the + *fresco*, fresh, cool] in the open air; outdoors —**adj.** outdoor

Also al fresco

Alg. 1. Algeria 2. Algerian

alg. algebra

al-gae (al'gē) **n., pl.**, sing. *al'ga* (-ga) [pl. of L. *alga*, seaweed] a group of plants, variously one-celled or colonial, containing chlorophyll and other pigments, and having no true root, stem, or leaf; algae are found in water or damp places and include seaweeds —*al'gal* (-gal) **adj.**

al-ge-bra (al'jə bra) **n.** [ML. < Ar. *< al*, the + *jabr*, reunion of broken parts] a mathematical system used to generalize certain arithmetical operations by permitting letters or other symbols to stand for numbers; it is used esp. in the solution of polynomial equations —*al'ge-bra/ic* (-brā'ik), *al'ge-bra/i-cal* **adj.** —*al'ge-bra/i-cal-ly* **adv.** —*al'ge-bra/ist* **n.**

Al-ger (al'jər), Horatio 1832-99; U.S. writer of boys' stories

Al-ge-ri-a (al jir'ē ə) country in N Africa, on the Mediterranean: c. 919,000 sq. mi.; pop. 13,547,000; cap. Algiers —*Al-ge-ri-an* **adj.**, **n.**

Al-ger-non (al'jər nən) [prob. < OFr. *al grenon*, with a mustache] a masculine name: dim. *Algier*, *Algyn*

-al-gi-a (al'jə, -jē ə) [Gr. *algos*, pain] a *n.-forming suffix* meaning pain [*neuralgia*]

al-gid (al'jid) **adj.** [< Fr. < L. *aligidus*] cold; chilly —*al-gidi-ty* (al'jid'ē tē) **n.**

Al-giers (al jirz') capital of Algeria; seaport on the Mediterranean: pop. 943,000

Al-gon-qui-an (al gōn'kē ən, -kwē') **adj.** designating or of a widespread family of languages used by a number of N. American Indian tribes, including the Arapaho, Cheyenne, Blackfoot, etc. —*n.* 1. this family of languages 2. a member of any tribe using one of these languages

Al-gon-qu-in (al gōn'kwīn, -kin) **n.** [< AmInd.] 1. a member of a tribe of Algonquian Indians who live in the area of the Ottawa River, Canada 2. their Algonquian language

al-go-rism (al'gōr izm') **n.** [< ME. & OFr. < ML. *algorismus* < name of 9th-c. Ar. mathematician] 1. the Arabic, or decimal, system of counting 2. any method of computing

al-go-rithm (-ith'm) **n.** [altered (after ARITHMETIC) < prec.] *Math.* any special method of solving a certain kind of problem; specif., the repetitive calculations used in finding the greatest common divisor of two numbers

Al-ham-br-a (al ham'bōrə) [Sp. < Ar. *al hamrā*, the red (house)] 1. early palace of the Moorish kings near Granada, Spain 2. city in SW Calif.: pop. 62,000 —*Al'ham-brésque* (-bresk') **adj.**

a-li-as (ā'lē əs, ā'lē yəs) **n.**, pl. *a-li-as-es* [< < L. < *alias*, other] an assumed name; another name —**adv.** otherwise named; called by the assumed name of [Bell alias Jones]

A-li Ba-ba (ā'lē bā'bā, ā'lē bab'ə) in *The Arabian Nights*, a poor woodcutter who finds the treasure of forty thieves in a cave

al-i-bi (al'ə bī) **n.**, pl. *-bis'* [L., contr. < *alias ibi*, elsewhere] 1. *Law* the plea or fact that an accused person was elsewhere than at the scene of the crime 2. [Colloq.] an excuse —*vi.* -bied', -bi'ing [Colloq.] to offer an excuse

Al-ice (al'is) [< OFr. < OHG. *Adalheit*; see ADELAIDE] a feminine name: dim. *Elsie*; var. *Alicia*

al-i-en (ā'lē yən, ē ən) **adj.** [< < OFr. < L. *alienus* < *alias*, other] 1. belonging to another country or people; foreign 2. not natural; repugnant (*to*) [ideas alien to him] 3. of aliens —*n.* 1. a foreigner 2. a foreign-born resident in a country who is not a naturalized citizen 3. an outsider

al-i-en-a-ble (-ə bīl') **adj.** capable of being transferred to a new owner —*al'i-en-a-bil'i-ty* **n.**

al-i-en-ate (-āt') **vt.**, *-at'ed*, *-at'ing* 1. to transfer the ownership (of property) to another 2. to make unfriendly; estrange [behavior that alienated his friends] 3. to cause to be withdrawn or detached, as from society 4. to cause a transference of (affection) —*al'i-en-a-tor* **n.**

al-i-en-a-tion (ā'lē ā'nā shōn, ē ə -ə) **n.** 1. an alienating or being alienated 2. insanity

al-i-en-ee (ā'lē yə nē', ā'lē ē ə) **n.** a person to whom property is transferred or conveyed

al-i-en-i-st (ā'lē yān'ē st, ā'lē ēn'ē) **n.** a psychiatrist, esp. one who testifies in a law court

al-i-en-or (-ōr', -ōr) **n.** a person from whom property is transferred or conveyed

al-i-form (al'ə form', ā'lə -) **adj.** [< < L. *ala*, a wing + *-FORM*] shaped like a wing

a-light' (-lit') **vt.** *a-light'ed* or *a-lit'*, *a-light'ing* [< < ME. < *a*, out, off + *lithan*, to dismount] 1. to get down or off; dismount 2. to come down after flight 3. [Rare] to come (on or upon) accidentally

a-light² (-lit') **adj.** lighted up; glowing

a-lign (ā lin') **vt.** [< < Fr. < *a*, to + *ligner* < *ligne*, LINE¹] 1. to bring into a straight line 2. to bring (parts, as the wheels of a car) into proper coordination 3. to bring into agreement, close cooperation, etc. [he aligned himself with the liberals] —*vi.* to come into line; line up

a-lign-ment (-mēnt) **n.** 1. an aligning or being aligned; esp., a) arrangement in a straight line b) a condition of close cooperation 2. a line or lines formed by aligning

a-like (ā lik') **adj.** [< < OE. *gelic*, onlike; see A-¹ & LIKE¹] like one another; similar; usually in the predicate —*adv.* 1. in the same manner; similarly 2. to the same degree; equally —*a-like'ness* **n.**

al-i-men-t (al'ə mēnt; for v. -ment) **n.** [L. *alimentum* < *alere*, to nourish] 1. anything that nourishes; food 2. means of support —*vt.* to nourish —*al'i-men'tal* (-men'tl) **adj.**

al-i-men-ta-ry (al'ə men tā'rē) **adj.** [see prec.] 1. connected with food or nutrition 2. nourishing 3. furnishing support or sustenance

alimentary canal (or tract) the passage in the body through which food passes to be digested: it extends from the mouth to the anus

al-i-men-ta-tion (al'ə men tā'shōn) **n.** 1. nourishment; nutrition 2. support; sustenance —*al'i-men'ta-tive* (-men'tā tiv) **adj.**

al-i-mo-ny (al'ə mō'nē) **n.** [< < L. < *alere*, to nourish] an allowance paid, esp. to a woman, by the spouse or former spouse after a legal separation or divorce

a-line (ā lin') **vt.**, *vt.* a-lined', *a-lin'ing* same as ALIGN —*a-line'ment* **n.**

al-i-quant (al'ə kwānt) **adj.** [< < L. < *alius*, other + *quantus*, how much] *Math.* that does not divide a number evenly but leaves a remainder [8 is an aliquant part of 25]: cf. ALIQUOT

al-i-quot (al'ə kwāt) **adj.** [L. < *alius*, other + *quot*, how many] *Math.* that divides a number evenly and leaves no remainder [8 is an aliquot part of 24]: cf. ALIQUANT

Al-i-son (al'ə sōn) [< < OFr.; see ALICE] a feminine name

a-lit (ā lit') **alt. pt.** & *pp.* of ALIGHT¹

a-live (ā liv') **adj.** [< < OE. *on*, in + *life*, life] [usually used in the predicate] 1. having life; living 2. in existence, operation, etc. [to keep his memory alive] 3. lively; alert *Alive* is used as an interjection in such phrases as *man alive! sakes alive!* etc. —*alive* to fully aware of; perceiving —*alive* with teeming; with full of

a-liz-a-rin (ā liz'ər in) **n.** [G., ult. < Ar. *al asārah*, the juice < *asāra*, to press] a reddish-yellow crystalline compound, $C_{14}H_{8}O_4$, used in dyes: also a-liz'a-rine (-in, -ēn')

al-ka-li (al'kə lē) **n.**, pl. *-lies'*, *-lis'* [< < Ar. *al*, the + *qili*, ashes (of saltwort)] 1. any base or hydroxide, as soda, potash, etc., that gives a high concentration of hydroxyl ions in solution 2. any soluble mineral salt or mixture of salts found in desert soils and capable of neutralizing acids

alkali metals the group of metallic chemical elements consisting of lithium, sodium, potassium, rubidium, cesium, and francium

al-ka-line (al'kə lin, -lin') **adj.** of, like, or containing an alkali; basic —*al'ka-lin'i-ty* (-lin'ē tē) **n.**

al-ka-line-earth metals (al'kə lin ērth', -lin'-) a group of metallic chemical elements, including calcium, strontium, barium, and sometimes beryllium, magnesium, and radium: the oxides of these metals are called alkaline earths

al-ka-lin-ize (al'kə lēn'iz) **vt.** -ized', -iz'ing same as ALKALIZE —*al'ka-lin-i-za'tion* **n.**

al-ka-li-za'tion **n.**

al-ka-loid (-loid') **n.** [ALKAL(1) + -OID] any of a number of colorless, bitter, basic organic substances, as caffeine, morphine, quinine, etc., found in certain plants —*al'ka-loi'dal* **adj.**

Al-ko-ran (al'kō ran', -rān') **n.** the Koran

al-kyd (al'kid) **n.** [ult. < ALKALI + ACID] any of several synthetic resins used as coatings, and in paints, varnishes, etc.; also alkyd resin

all (āl) **adj.** [OE. *eall*] 1. the whole quantity, extent, or number of [all the gold, all day] 2. every one of [all men must eat] 3. the greatest possible [said in all sincerity] 4. any; any whatever [true beyond all question] 5. every [all manner of men] 6. alone; only [life is not all pleasure] 7. seeming to be nothing but [he was all arms and legs] —*pron.* 1. [with pl. v.] everyone [all are present] 2. [with pl. v.] every one [all of us are going] 3. everything [all is over between them] 4. every part or bit [all of it is eaten] —*n.* 1. everything one has [give your all] 2. a totality; whole —*adv.* 1. wholly; entirely [all worn out] 2. apiece [a score of thirty all] —after all nevertheless; in spite of everything —*all but* 1. all except 2. nearly; almost —*all* in [Colloq.] very tired —*all* in all 1. considering everything 2. as a whole —*all over* 1. ended 2. everywhere 3. [Colloq.] typically [that's Mary all over] —*all the* (the better, worse, etc.) so much the (better, worse, etc.) —*all the* (the farther, closer, etc.) [Colloq. or Dial.]

all-

as (far, close, of no import) 3. under any together

all- a combin American] 2. all-inclusive]

Al-lah (al'ə) the Moslem na

Al-la-ha-bad Ganges: pop.

all-A-mer-i-c wholly of Am sensitive of th U.S. 3. of al ball (or other) year in the U.

Al-lan (al'ən) all-a-round (i ents, or uses;

al-lay (ā lāy') leegan, to lay lessen or relieve

all-clear (ōl'k or practice ale

al-le-ga-tion thing alleged proof

al-le-ge-ate (ā le' gue) due as evide LITIGATE] 1. without proo

lege/a-ble ad al-legend (ā le' proof / the friends) —al-

Al-le-ghe-ny joining the M Allegheny M ans, in C Pa.,

al-le-gi-ance: see LIEC one's ruler, i

al-le-gor-i-c characteristic of

Also al-le-go al-le-go-rist legories —al-

al-le-go-ri-z make into or legorical sens

za'tion n. —al-le-go-ry other + agor which people allegories an

principles, e 3. any symb

al-le-gret te Music mode

pl. -tos an al al-le-gro (ā brisk] Mus fast moveme

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al-le-lo-moi Al-ien (al'ē

Al-ien-towr city in E Pa.

al-ier-gen (-GEN] a su al-ier-gen

al-ier-gic 1 2. having a humorous u

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harmless to fat, āpe, cār; a for a in ag ē, Fr. coq; i



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28 alençon • alignment

(philosophy . . . filtered through the ~ of Plato's mind — B. T. Shropshire)

alençon \a-lĕn-sān\, -sān(t)-sān\ n, often cap [Alençon, France] (1865) : a delicate needlepoint lace

aleph \ă-lef\, -lef\ n [Heb *aleph*, prob. fr. *eleph* ox] (14c) : the 1st letter of the Hebrew alphabet — see ALPHABET table

aleph-null \ă-năl\, -năl\ n (ca. 1909) : the number of elements in the set of all integers which is the smallest transfinite cardinal number

alarm \ă-lôr\, adj [It *all'erta*, lit., on the ascent] (1618) 1 a : watchful and prompt to meet danger or emergency b : quick to perceive and act

2 : ACTIVE, BRISK *syn* see WATCHFUL, INTELLIGENT

— **alarm-ly** adv — **alarm-ness** n

alert n (1796) 1 : the state of readiness of those warned by an alert 2 : an alarm or other signal of danger 3 : the period during which an alert is in effect — **on the alert** : on the lookout esp. for danger or opportunity

alert vt (ca. 1868) 1 : to call to a state of readiness : **WARN** 2 : to make aware of (as the public to the dangers of pesticides)

ales n pl *suffit* [NL, fr. L, pl. of *alits* -al] : plants consisting of or related to — in the names of orders of plants (Coniferales)

aleu-rone \ă-lĕr-ōn\, -rōn\ n [G *Aleuron*, fr. Gk, flour; akin to Arm *atam* I grind] (1869) : protein matter in the form of minute granules or grains occurring in seeds in endosperm or in a special peripheral layer

Aleut \ă-lĕ-ūt\, -lĕ-ūt\, -lĕ-ūt\ n [Russ] (1780) 1 : a member of a people of the Aleutian and Shumagin islands and the western part of Alaska Peninsula 2 : the language of the Aleuts

A level n (1951) 1 : the second of three standardized British examinations in a secondary school subject used as a qualification for university entrance; also : successful completion of an A-level examination in a particular subject — called also *Advanced level*; compare O LEVEL, S LEVEL 2 a : the level of education required to pass an A-level examination b : a course leading to an A-level examination

ale-evin \ă-lĕ-văñ\ n [F, fr. *alever* to lift up, rear (offspring), fr. *L allevarē*, fr. *ad-* + *levare* to raise — more at LEVER] (1868) : a young fish; esp : a newly hatched salmon when still attached to the yolk sac

ale-wife \ăl'(ə)-wif\ n (15c) : a woman who keeps an alehouse

alewife n [perh. alter. of obs. *allows*, a kind of shad, fr. F *alose* shad, fr. OF, fr. LL *allosa*] (1633) : a clupeid food fish (*Alosa pseudoharengus*) very abundant along the Atlantic coast; also : any of several related fishes (as the menhaden)

al-ex-an-der \ă-lĕg'-zăñ-där\, -dĕr\ n, often cap (1928) : an iced cocktail made from crème de cacao, sweet cream, and gin or brandy

Al-ex-an-dri-an \ă-lĕg'-zăñ-dré-ăñ\, -ăñ\ adj (ca. 1860) 1 : of or relating to Alexander the Great 2 : HELLENISTIC

al-ex-an-drine \ă-lĕn-drĕn\, -drĕn\, -drin\ n, often cap [MF *alexandrin*, adj., fr. *Alexandre* Alexander the Great; fr. its use in a poem on Alexander] (1667) : a line of verse of 12 syllables consisting regularly of 6 iambs with a caesura after the 3d iamb — *alexandrine* adj

al-ex-an-drite \ă-lĕn-drīt\ n [G *Alexandrit*, fr. *Alexander I* Russ. emperor] (ca. 1880) : a grass-green chrysoberyl that shows a red color by transmitted or artificial light

alex-ia \ă-lĕk-sē-ă\ n [NL, fr. *a-* + Gk *lexis* speech, fr. *legein* to speak — more at LEGEND] (1878) : aphasia marked by loss of ability to read

Al-fa \ăl-fă\ n (1952) — a communications code word for the letter *a*

al-fal-fa \ăl'-fă-fă\ n [Sp, modif. of Ar *dial*. *al-fasfasah* the alfalfa] (1845) : a deep-rooted European leguminous plant (*Medicago sativa*) widely grown for hay and forage

alfalfa weevil n (1912) : a small dark brown European weevil (*Hypera postica*) that is now a widespread pest of alfalfa in No. America

al-fil-aria \ăl'-fă-řă-řă\ n [AmerSp *alfilerillo*, fr. Sp. dim. of *alfiler* pin, modif. of Ar *al-khilāl* the thorn] (1868) : a European weed (*Erodium cicutarium*) of the geranium family grown for forage in the western U.S.

al-for-ja \ăl'-fôr'-jă\ n [Sp, fr. A. *al-khurj*] (1611) *West* : SADDLEBAG

al-fres-co \ăl'-fres-ko\ adj or adv [It] (1753) : taking place or located in the open air : OUTDOOR, OUTDOORS (an ~ lunch) (an ~ restaurant)

al-ga \ăl-gă\, n, pl **al-gae** \ăl'-gă\, -ăl'-gă\ n [L, seaweed] (1551) : a plant or plantlike organism of any of several phyla, divisions, or classes of chiefly aquatic usu. chlorophyll-containing nonvascular organisms of polyphyletic origin that usu. include the green, yellow-green, brown, and red algae in the eukaryotes and the blue-green algae in the prokaryotes — *al-gal*, *al-gal* adj

alga-ro-bo also **al-gar-ro-bo** \ăl-gă'-rō-bă\ n [Sp *algarroba*, fr. Ar *al-kharribah* the carob] (1577) 1 : CAROB 2 : *MexSp*, fr. Sp. : *MESQUITE* also : its pods

al-ge-bra \ăl'-jă-bră\ n [ML, fr. Ar *al-jabr*, lit., the reduction] (1551) 1 : a generalization of arithmetic in which letters representing numbers are combined according to the rules of arithmetic 2 : any of various systems or branches of mathematics or logic concerned with the properties and relationships of abstract entities (as complex numbers, matrices, sets, vectors, groups, rings, or fields) manipulated in symbolic form under operations often analogous to those of arithmetic — compare BOOLEAN ALGEBRA — *al-ge-bra-ist* \ăl'-jă-bră-ist\ n

al-ge-bra-i \ăl'-jă-bră-ik\ adj (1662) 1 : relating to, involving, or according to the laws of algebra 2 : involving only a finite number of repetitions of addition, subtraction, multiplication, division, extraction of roots, and raising to powers (~ equation) — compare TRANSCENDENTAL — *al-ge-bra-i-cally* \ăl'-jă-bră-ik-ăl'\ adv

algebraic number n (1904) : a root of an algebraic equation with rational coefficients

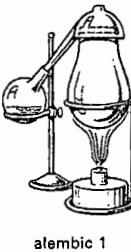
algia n comb form [Gk, fr. *algos* pain] : pain (neuralgia)

algi-cide or **al-gae-cide** \ăl'-jă-sid\ n (1904) : an agent used to kill algae — *al-gicid-al* \ăl'-jă-sid'-ăl\ adj

al-gid \ăl'-jăd\ adj [L *algidus*, fr. *algere* to feel cold] (ca. 1623) : COLD

al-gin \ăl'-jĕn\ n (1883) : any of various colloidal substances (as an alginic acid) derived from marine brown algae and used esp. as emulsifiers or thickeners

al-gi-nate \ăl'-jă-năt\ n (ca. 1909) : a salt or ester of alginic acid



alembic 1

al-gin-ic acid \ăl'-jă-nik\, -ăl'-jă-nik-ăk\ n [ISV *algin* + -ic] (1885) : an insoluble colloidal acid ($C_6H_{10}O_6$) that in the form of its salts is a constituent of the cell walls of brown algae

Al-gol \ăl'-gôl\, -gôl\ n [Ar *al-ghâl*, lit., the ghoul] : a binary star in the constellation Perseus whose larger member orbits and eclipses the smaller brighter star causing periodic variation in brightness

AL-GOL or **Algol** \ăl'-gôl\, -gôl\ n [algithmic language] (1959) : an algebraic computer programming language used esp. in mathematical and scientific applications

al-go-lag-nia \ăl'-gô-lăg-né-ă\ n [NL, fr. Gk *algos* pain + Gk *lagneia* lust, from *lagnos* lustful — more at SLACK] (ca. 1900) : a perversion (as sadism or masochism) characterized by pleasure and esp. sexual gratification in inflicting or suffering pain — *al-go-lag-ni-ac* \ăl'-gô-lăg-né-ăk\ n

al-go-logy \ăl'-gô-loj'\ n (1849) : the study or science of algae — called also *phycology* — *al-go-logic-al* \ăl'-gô-lăj'-ik-ăl\ adj — *al-go-logic-ist* \ăl'-gô-lăj'-ist\ n

Al-gon-qui-an \ăl'-găñ-kwé-ăñ\, -găñ-ăñ\ or **Al-gon-quin** \ăl'-găñ-ăñ\ or **Al-gon-kian** \ăl'-găñ-kéñ\ also **Al-gon-kin** \ăl'-găñ-kăñ\ n [CanF *Algonquin*] (1625) 1 *usu* *Algonquin* a : an American Indian people of the Ottawa river valley 2 b : the dialect of Ottawa spoken by these people 2 *usu* *Algonquian* a : a family of American Indian languages spoken by peoples from Labrador to Carolina and westward into the Great Plains b : a member of the peoples speaking Algonquian languages

al-go-rithm \ăl'-gô-rith'-ăm\ n [alter. of ME *algorisme*, fr. OF & ML *algorismus*, fr. Ar *al-khuwârizmî*, fr. *al-Khuwârizmî* fl. A.D. 825 Arab mathematician] (ca. 1894) : a procedure for solving a mathematical problem (as of finding the greatest common divisor) in a finite number of steps that frequently involves repetition of an operation; *broadly* : a step-by-step procedure for solving a problem or accomplishing some end esp. by a computer — *al-go-rith-mic* \ăl'-mik\ adj — *al-go-rith-mi-cally* \ăl'-mik-ăl'-yadv

Al-ham-brâ \ăl'-ham-bră\, -bră\ n [Sp, fr. Ar *al-hamrâ* the red house] (1612) : the palace of the Moorish kings at Granada, Spain

alias \ăl'-é-ăs\, -ăl'-yăs\ adv [L, otherwise, fr. *alias* other — more at ELSE] (15c) : otherwise called : otherwise known as

alias n (1605) : an assumed or additional name

Ali Ba-bâ \ăl'-ă-bă, -ăl'-ă-bă, -ăl'-ă-bă\ n : a woodcutter in the *Arabian Nights' Entertainments* who enters the cave of the Forty Thieves by using the password *Sesame*

al-i-bi \ăl'-ă-bi\ n [L, elsewhere, fr. *alias*] (1743) 1 : the plea of having been at the time of the commission of an act elsewhere than at the place of commission; also : the fact or state of having been elsewhere at the time 2 : an excuse usu. intended to avert blame or punishment (as for failure or negligence) *syn* see APOLOGY

alibi vb *b-plied* : *b-plied* vt (1909) : to exonerate by an alibi : furnish an excuse for ~ vi : to offer an excuse

Al-ice-in-Won-der-land \ăl'-ă-săñ'-wĕn-dăr-ăñ\, -ăñ\ adj [fr. *Alice's Adventures in Wonderland* (1865) by Lewis Carroll] (1925) : suitable to a world of fantasy or illusion : UNREAL

ali-cy-clic \ăl'-ă-săñ-ăklik\, -săklik\ adj [ISV *aliphatic* + *cyclic*] (1891) : of, relating to, or being an organic compound that contains a ring but is not aromatic — compare ALIPHATIC

al-i-dâdah \ăl'-ă-dădă\, -ădă\ n [ME *allidathâ*, fr. ML *alhidada*, fr. Ar *al-idâdah* the revolving radius of a circle] (15c) : a rule equipped with simple or telescopic sights and used for determination of direction; as a : a part of an astrolabe b : a part of a surveying instrument consisting of the telescope and its attachments

alien \ăl'-é-ăñ\, -ăl'-yăñ\ adj [ME, fr. MF, fr. L *alienus*, fr. *altius*] (14c)

1 a : belonging or relating to another person, place, or thing : STRANGE b : relating, belonging, or owing allegiance to another country or government : FOREIGN 2 : differing in nature or character typically to the point of incompatibility *syn* see EXTRINSIC — *alien-ly* adv — *alien-ness* \ăl'-é-ăñ-năs\, -yăñ-năs\ n

alien n (14c) 1 : a person of another family, race, or nation 2 : a foreign-born resident who has not been naturalized and is still a subject or citizen of a foreign country; *broadly* : a foreign-born citizen 3 : EXTRATERRESTRIAL

alien vt (14c) 1 : ALIENATE, *ESTRANGE* 2 : to make over (as property) — *alien-able* \ăl'-é-ăñ-ăbăl\, -ăl'-yăñ-ăbăl\ adj (1611) : transferable to another's ownership — *alien-abil-ity* \ăl'-yăñ-ăbăl-ĭtă, -ăl'-yăñ-ăbăl-ĭt\ n

alien-age \ăl'-yăñ-năj\, -ăl'-yăñ-năj\ n (1809) : the status of an alien

alien-ate \ăl'-é-ăñ-năt\, -ăl'-yăñ-ăt\ vi *-at-ed* : *-at-ing* (ca. 1509) 1 : to make unfriendly, hostile, or indifferent where attachment formerly existed 2 : to convey or transfer (as property or right) usu. by a specific act rather than the due course of law 3 : to cause to be withdrawn or diverted *syn* see ESTRANGE — *alien-ator* \ăl'-nă-tor\ n

alien-ation \ăl'-é-ăñ-năshăñ\, -ăl'-yăñ-ăshăñ\ n (14c) 1 : a withdrawing or separation of a person or a person's affections from an object or position of former attachment : *ESTRANGEMENT* (~ . . . from the values of one's society and family — S. L. Halleck) 2 : a conveyance of property to another

alien-ee \ăl'-yăñ-nă\ n (1531) : one to whom property is transferred

alien-ism \ăl'-é-ăñ-năzăm\, -ăl'-yăñ-ăzăm\ n (1808) : ALIENAGE

alien-ist \ăl'-yăñ-năst\ n [F *aliéniste*, fr. *aliéné* insane, fr. L *alienatus*, pp. of *alienare* to estrange, fr. *aliens*] (1864) : PSYCHIATRIST

alien-or, \ăl'-é-ăñ-năr\, -ăl'-yăñ-ăr\ n (ca. 1532) : one who transfers property to another

alight adj (15c) 1 : chiefly Brit : being on fire 2 : lighted up

alight also aline \ăl'-in\ vb [F *aligner*, fr. OF, fr. *a-* (fr. L *ad-*) + *ligne* line, fr. L *linea*] vt (ca. 1693) 1 : to bring into line or alignment 2 : to array on the side of or against a party or cause ~ vi 1 : to get or fall into line 2 : to be in or come into precise adjustment or correct relative position — *align-er* n

align-ment also **aline-ment** \ăl'-in-ment\ n (1790) 1 : the act of aligning or state of being aligned; esp : the proper positioning or state of adjustment of parts (as of a mechanical or electronic device) in relation to each other 2 a : a forming in line b : the line thus formed 3 : the ground plan (as of a railroad or highway) in distinction from

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UNABRIDGED

The aboriginal copper color "American" Indians
are Moors! The people of west and northwest
Africa are Moors.

sooty related fishes (family Pomacidae) widely distributed parts of the Atlantic. b : gurnet c : a sandfish (Pomacanthus faber) d : an ocean sunfish (Mola mola)

er\`v\`r\`n 1. Brit : **oar** n 2 : a tropical American-blown morning glory (*Calmocytis acutifolius*; and white or purple flower) b : any of several plants (the genus *Ipomoea*; *Ipomoea carnea*) 3 : dial 12 wood anemone (*Anemone nemorosa*) 4 : Africa -rauver

a circular opening used in Chinese architecture to base through a

\`v\`r\`n 1. n : moon-
2. n : of moon
3. n : a little room translucent used in playing comparative of superlative of



moon gate

1. v \`v\`m\`z\`l, v \`v\`m\`z\`l : in a moon
2. n : MOONLIT, DREAMY
3. n : the quality or state of being DREAMLESS, INTENT

contemplation 4. n : [transl. from Latin] 1 :ainless reverie or contemplation 2 : moon \`n\`z\` : an occurrence of salient events in the past of personalities (as in Chel- about 7500)

5. n : MOONLIGHT, CAPACIOUS — moonish

blush (jellyfish) (*Aurelia aurita*)

No. America 2 : a small natural or artificial satellite holding or other celestial body (the particles that compose of Saturn are

3. n : [transl. from Latin] 1 : a definite article of the language of a people or of a nation 2 : a definite article of the language of a people or of a nation 3. n : a definite article of the language of a people or of a nation 4. n : a definite article of the language of a people or of a nation

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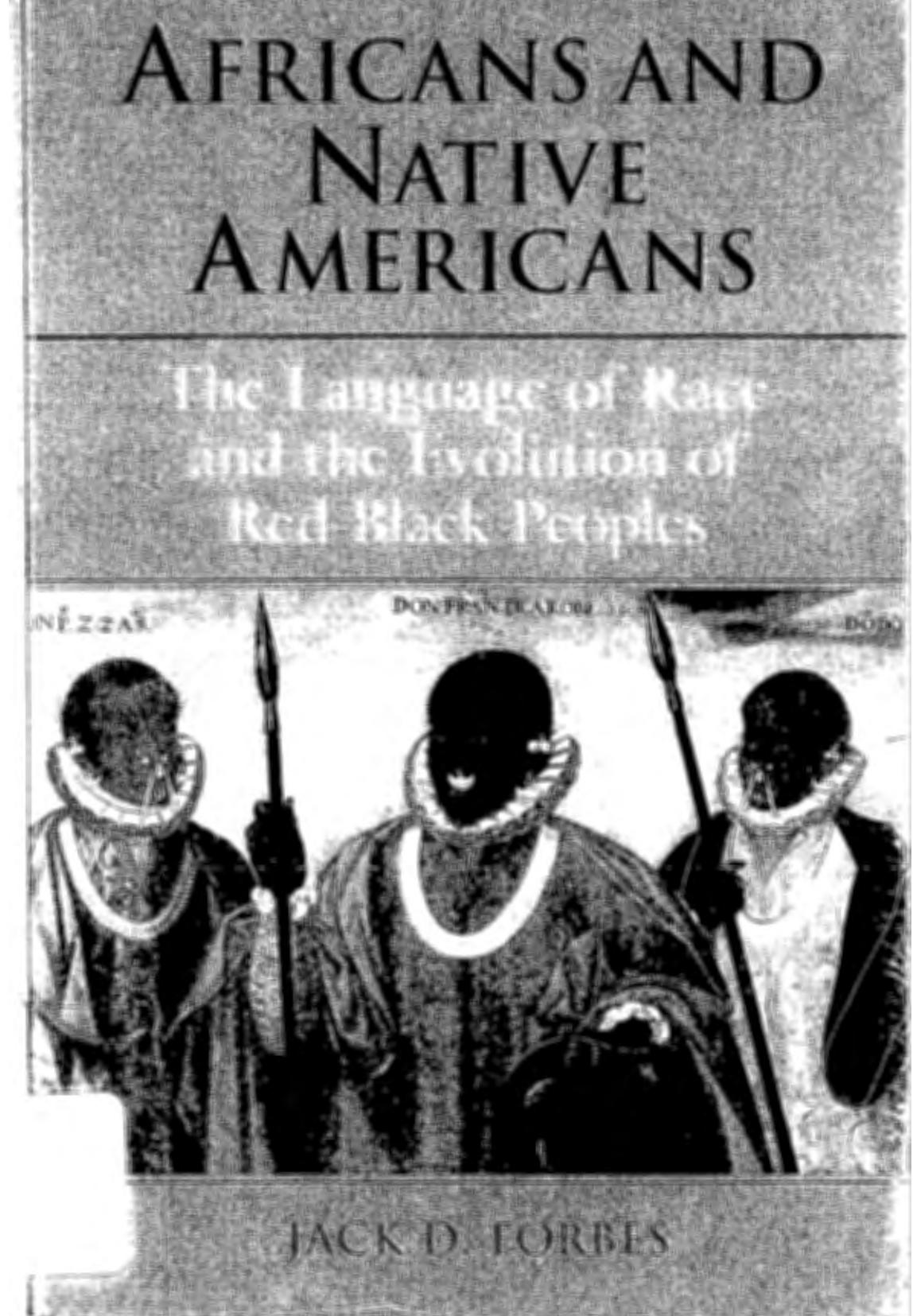
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207. n : MOONLIGHT, MOON



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- 5 The *Mulato* Concept: Origin a
- 6 Part-Africans and Part-American
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Americans

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3

Negro, Black and Moor: The Evolution of These Terms as Applied to Native Americans and Others

DIFFERENT TENDENCIES IN THE USE OF 'NEGRO' AND 'BLACK'

In 1854 the California State Supreme Court sought to bar all non-Caucasians
from equal citizenship and civil rights. The court stated:

The word 'Black' may include all Negroes, but the term 'Negro' does not include all
Black persons. . . . We are of the opinion that the words 'White', 'Negro', 'Mulatto'
and 'Black person', whenever they occur in our constitution . . . must be taken in
their generic sense. . . . that the words 'Black person', in the 14th section must be taken as
contra distinguished from White, and necessarily includes all races other than the
Caucasian.¹

As convoluted as the quote may be, it expresses a strong tendency in the history
of the United States, a tendency to identify two broad classes of people: white
and non-white, citizen and non-citizen (or semi-citizen).

The tendency to create a two-caste society often clashed with the reality of a
territory which included many different types of people, of all colors and
different degrees of intermixture of European, American, African and Asian.
American Indian people, whether of unmixed ancestry or mixed with other
stocks, were at times affected by the tendency to create a purely white-black
social system, especially when living away from a reservation or the tribal
homeland.²

In the British slave colonies of North America, along the Atlantic coast,
many persons of African ancestry were at times classified as blacks, negroes,
mulattoes, or people of color, and these terms were, of course, used for people
of African ancestry. The manner in which Americans and part-Americans were
sometimes classified as 'mulattoes' and 'people of color' from New England to

people in Virginia in 1857. The governor had them returned but stated: 'If any become one fourth mixed with the negro race then they may be treated as free negroes or mulattoes.' (Virginia at this time defined a 'mulatto' as one-fourth or more African.)¹⁰¹

In Louisiana in 1856 the 'Black Code' was said to refer to offenses involving 'slaves, Indians, and free persons of color'.¹⁰² Many narratives of ex-slaves recorded in the 1830s reveal Indian ancestry. One such person, called an Indian, was Uncle Moble Hopsan of Virginia. He says: 'et come time tuh marry and he married a black woman. 'Dat mak me black, ah' 'spose.'¹⁰³

In 1871 a white writer of Maryland observed:

In this (Dorchester) county at Indian Creek, some of the last Indians of the peninsula struck their wigwams towards the close of the last century, and there are now no full-blooded aborigines on the Eastern Shore, although many of the free-born negroes show Indian traces.¹⁰⁴

Quite commonly, however, some of the 'free-born negroes' of the Eastern Shore continued to identify with and survive as Native People. The whites often tried to deny their Indianness, as in 1856 when a marker was erected to commemorate a woman who had testified that the Nanticoke people of Delaware had African ancestry. The Indians were referred to on the marker as 'arrogant negroes that assumed to be what they were not'.¹⁰⁵

During the eighteenth century most persons of mixed race, especially if free, were classified as mulattoes, mestees, or persons of color. The term 'negro' was perhaps less likely to be used for such people, except as noted in the examples above. This usage continued in some states – such as the Carolinas and Virginia – well into the nineteenth century. For example, the jurists of South Carolina noted in 1852: 'It is not according to the use of language in this region to speak of one altogether black as a person of color. The phrase is almost exclusively applied to one of mixed blood and color'.¹⁰⁶ Nonetheless, a change took place in such states as Indiana (1817), Kentucky (1852), and elsewhere (1850s – early 1900s) as the term 'negro' came to encompass most persons of part-African descent.¹⁰⁷

This change may not have affected dark people of solely African and American descent, especially if the African ancestry predominated. Since many (but not all) Native Americans were 'brown' or dark-colored *without* African ancestry, many of their descendants when mixed *only* with African blood would very likely be seen as 'negroes' by most Europeans (especially in North America where special terms for such persons – such as *Zanubo*, *Grifo*, *Lobo*, *Cafuso*, *Cabra*, and *Caboré* – never became current, and where 'mestee' ceased to be used and 'mulatto' changed its meaning).¹⁰⁸

The United States census also tended to expand the use of the terms 'black' and 'negro'. In 1890 'black' was to be used for all persons having three-fourths or more 'black blood'. In 1910 'black' was supposed to be applied only to 'full-blooded negroes' while the matter of who was an Indian was left to the enumerator. The term 'mulatto' was to be used for 'all other persons having

some proportion or perceptible trace of negro blood'. It is certain that large numbers of Americans or part-Americans were classified as negro or mulatto under these rules. For example, of the Mattaponi only one person was counted as 'Indian' by the census out of a reservation population of at least forty persons. Similarly, the Poosepatuck of Long Island had only one person counted as 'Indian', doubtless because the rest were enumerated as negroes or mulattoes.

The 1910 census counted 2,255 negroes' who were part-Indian and were enrolled members of tribes. Another group of 1,793 tribal members were of mixed European, African and American ancestry. Thus only slightly more than 3,000 persons who were part-African were counted with the Indian population, as compared with the hundreds of thousands who were doubtless counted as 'negro' or 'mulatto' because of living away from a federally recognized reservation area.

In 1930 a person of mixed Indian and Negro blood 'shall be returned as a Negro unless the Indian blood predominates and the status as an Indian is generally accepted in the community.' By 1940 all African-American hybrids were to be counted as 'negroes' unless the Indian ancestry 'very definitely predominates and he is universally accepted . . . as an Indian'.¹⁰⁹

Even 'pure-blood' Indians could be counted as 'blacks', as in Nevada in 1880 when the census enumerator categorized ninety members of the Duckwater Shoshone Tribe in that manner. In the state of Delaware more recent decades found that 'if a person said he was an Indian, he was recorded as either black or white depending upon his appearance'.¹¹⁰

The instructions for the 1980 census indicated that any person checking both the 'black' and 'Indian' boxes was counted solely as 'black', although in oral interviews the race mentioned first for the mother of the respondent would be the one counted. More significantly a long list of countries was supplied to census-takers, with the appropriate category to be counted instead of the country name. A large number of countries, including Trinidad and virtually all of the West Indies, were arbitrarily assigned to the 'black' category. Thus Americans or part-Americans from Aruba, Trinidad or Dominica would be counted as 'blacks'.

Significantly not a single country was assigned to the 'Indian' category, including Guatemala, Bolivia, Peru and Paraguay. Clearly the census methods in 1980 had the effect of minimizing the count of 'Indians'.¹¹¹

In summary, it seems clear that many persons of Native American ancestry, in whole or part, have been at times classified as 'negroes' or 'blacks', in the several languages reviewed. This is a matter of considerable significance for the scholar seeking to understand the actual ethnic or racial identity of non-white persons in the slave trade, in the American colonies and in the United States over the centuries.

It would appear that the terms *moor*, *negro*, *zmoor*, 'black', etc., must be used very carefully in historical, sociological, and anthropological writing. To discover the actual ethnicity of persons so categorized one must know the specific geographical location from which they were derived. Of course it is no

A HIDDEN HERITAGE

BLACK INDIANS

— *By* —

→ WILLIAM LOREN KATZ ←



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American "Indians" ancestral
bloodline is rooted in west and northwest Africa

THEIR MIXING IS TO BE PREVENTED

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among the Mattaponies of his Virginia, "more negro than Indian blood in them." Another eyewitness reported Virginia's Gingaskin reservation had become "largely African." Peter Kalm, whose famous diary described a visit to the British colonies in 1750, took note of many Africans living with Indians, with marriage and children the normal result.

That same year a Moravian missionary, J. C. Pyrlaeus, visited the Nanticoke Nation on Maryland's eastern shore to compile a vocabulary of their language. Years later, all their words were discovered to form a language that was

pure African Mandingo.

British authorities repeatedly tried to convince Native Americans to return the slave fugitives they harbored in their villages. But here they collided with an Indian adoption system that welcomed new members and offered them full protection. When whites argued about the right of private property in owning people and insisted Africans were inferior beings, the Indians usually shrugged "no."

In treaty after treaty southern colonists made native nations promise to return fugitive slaves. In 1721, the Five Civilized Nations solemnly promised a governor of Virginia to deliver slaves, but nothing happened. The British complained bitterly on behalf of their slave owners, the chiefs apologized, and the ex-slaves became a part of Native American life.

When angry slavehunters decided to take matters into their own hands, they met fierce opposition. In 1750 Captain Tobias Fitch sent off a posse of five to retrieve a slave living in the Creek Nation. A Creek chief stood between them and the black man, cut their rope and threw it in a fire. Then he warned them his villagers had as many guns as they did. The posse returned empty-handed but happy to be alive.

African members of Indian Nations often played a vital part in armed resistance to whites. In 1727 Africans and Indians besieged Virginia frontier settlements. During the French and Indian War a British officer, warning about the two races, said "Their mixing is to be prevented as much as possible."

Moors

GEBHART et al. v. BELTON et al.

GEBHART et al. v. BULAH et al.

BELTON et al. v. GEBHART et al.

BULAH et al. v. GEBHART et al.

Nos. 15-18

Supreme Court of Delaware

August 28, 1952

Writ of Certiorari Granted November 24, 1952; Sec 73 S.Ct. 213

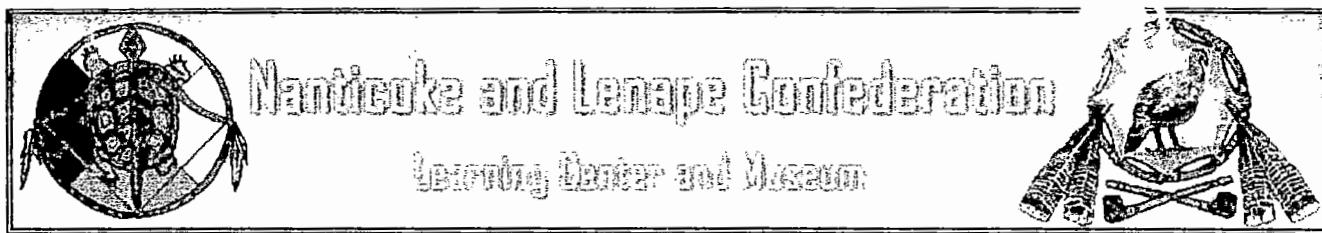
33 Del. Ch. 144; 91 A.2d 137

Paragraph 2631, Revised Code of Delaware 1935 provides as follows:

"Sec. 9. Shall Maintain Uniform School System; Separate Schools for White Children, Colored Children, and Moors; Elementary Schools: - - The State Board of Education is authorized, empowered, directed and required to maintain a uniform, equal and effective system of public schools throughout the State, and shall cause the provisions of this Chapter, the by-laws or rules and regulations and the policies of the State Board of Education to be carried into effect. The schools provided shall be of two kinds; those for white children and those for colored children. The schools for white children shall be free for all white children between the ages of six and twenty-one years, inclusive; and the schools for colored children shall be free to all colored children between the ages of six and twenty-one years, inclusive. The schools for white children shall be numbered and the schools for colored children shall be numbered as numbered prior to the year 1919. The State Board of Education shall establish schools for children of people called Moors or Indians, and if any Moor or Indian school is in existence or shall be hereafter established, the State Board of Education shall pay the salary of any teacher or teachers thereof, provided that the school is open for school sessions during the minimum number of days required by law for school attendance and provided further that such school shall be free to all children of the people called Moors, or the people called Indians, between the ages of six and twenty-one years. No white or colored child shall be permitted to attend such a school without the permission of the State Board of Education. The public schools of the State shall include elementary schools which shall be of such number of grades at the State Board of Education shall decide after consultation with the Trustees of the District in which the school is situated."

"Indian" was a code name for "Moors".

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• [Nanticoke and Lenape Confederation](#) > [Learning Center](#) > [Resources](#) > A Timeline of Historical Highlights

A Timeline of Historical Highlights

8 June 2010

American Indians recognize
ourselves as Moors, our
True Nationality!

A Few Highlights In the History of the Interrelated Nanticoke and Lenape Tribal Communities

of Southern New Jersey and the Delmarva.

1608: The Nanticoke encounter Captain John Smith and his men during Smith's exploration of the Nanticoke River. At the time, the Nanticoke are the dominant tribe on the Delmarva, with a strong Lenape presence extending from New Jersey into Delaware.

1632: After the murder of their chief, the Lenni-Lenape destroy the Dutch fortress of Swaanandel in Lewes, Delaware.

1638: Swedes and Finns establish "New Sweden" in the Lenape homeland in the Delaware Bay area in New Jersey and Delaware.

1642: The Nanticoke and other tribes are declared enemies of the Maryland colony.

1668: A series of treaties are signed between American Indians and the Maryland colony which describe the Nanticoke as the head of a confederation of tribes on the Delmarva.

1682: The Lenape establish a peace treaty with William Penn.

1698: October, The Maryland Government set aside the Chicacoan (Chicone / Chiconi) reservation for the Nanticoke. The Puckamee village on the south bank of the Nanticoke River was simultaneously abandoned and claimed by settlers.

1711: The Broad Creek and Indian River Reservations are set aside by Colonial authorities.

1748: European encroachment and hostilities force many Nanticoke to flee north from Maryland into New Jersey and Delaware, and west into Oklahoma and into Canada. Many become part of existing Lenape migratory and remnant tribal communities.

1758: The Brotherton Reservation is created in Burlington County, New Jersey. Many of the remaining Lenape Indians refuse to move onto the reservation. In 1801, the reservation is sold and the few in residence left the state, although some would later return. Historical references to other Indian tribal communities in New Jersey, especially referring to the Indians of Cohansey Bridge (Bridgeton in Cumberland County, NJ), continue during and after the period. That same year, in Delaware, muster rolls identify several Nanticoke ancestors of the modern communities.

1816-1820: The Gouldtown Church community of Nanticoke and Lenape people is officially established in Cumberland County, N.J.

1855: A Delaware court case identifies various Moor/Nanticoke families. (STATE v. LEWIS, et al., *Sockum, Docket B, April 1855*)

1877: A school exclusively for "Moor" (Lenape and Nanticoke) children is built at Moore's Corner, west of Cheswold on Kenton Road. A second school is also built later in Cheswold and a third at Fork Branch. The term "Moor" is used to refer to the Indian Community of Cheswold and generally of Indians in each of the three communities.

1881: The Delaware Legislature lists representatives of the Indian River community in a school tax exemption act due to the "special" status of the racial group.

1888: According to historian J. Thomas Scharf, the so-called "Moors" recognized themselves, and were recognized by their neighbors, as a distinct ethnic group at least as early as a century ago. Scharf described them as having settled in nearby Little Creek [now Kenton] Hundred in about 1710, and remarked that they had owned better than a thousand acres of land among them. The Durham family was among these early settlers.

1892: May 19 article entitled "Kent County Moors" appears in the The Times of Philadelphia, and John Sanders of the Cheswold Community is interviewed. In the article, he indicates that the commonly used term "Moor" is misleading. Sanders states, "We are Indians, and we belong to a branch of the great Delaware [Lenape] Nation, which used to hold all the country from New York to Cape Charles."

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1896: Smyrna Press publishes an article that was either a reprint or based upon an 1895 article in the Philadelphia Press. It identifies the Cheswold Indian community and suggests that the most reasonable reason for the "Moor" designation is due to the former name of the area in which they lived being "Moortown." 

1897: James Mooney, of the Bureau of American Ethnology of the Smithsonian Institute writes to a "Mr. Thurman" on June 10th and July 29th regarding isolated Indian communities along the Eastern Seaboard, which he believes are of Native American origin. Listed among these Indian groups are the "Moors" of Delaware in each letter. He appears to use the name to refer to both Kent and Sussex County Delaware communities. 

1899: William H. Babcock in *American Anthropologist*, identifies and describes Cheswold and Millsboro Indian Communities and references the southern New Jersey "party."

1903: Delaware Legislature on March 20th, in Chapter 470 entitled "Miscellaneous," identifies all named in the previous 1881 act, and their descendants after them, as "Nanticoke Indians," and provides for legal designation of that identity for the purpose of "migrating." Descendants of those listed in 1881 are not limited to the Sussex County Nanticoke Tribe, but include families currently in the Kent and Cumberland County communities in DE and NJ. 

1908: M. R. Harrington, curator of the Southwest Museum in Los Angeles, collects a corn sheller made from a log, splint baskets, and an eel pot from the Cheswold community which are placed in the possession of the Museum of the American Indian, Heye Foundation, New York City along with specimens from Indian River.

1912: *American Anthropologist* includes a report from *The Museum Journal of the University of Pennsylvania* regarding the work of Speck and Wallis among the Nanticokes, identifying the isolate communities in Millsboro and Cheswold, Delaware, as Indian.

1914-1964: The Moor/Lenape School Board Trustees are listed by the State of Delaware. The board is exclusively comprised of members of the Cheswold tribal community.

1921: As the State of Delaware upheld school segregation between whites and blacks, another class was recognized by the following exemption, "The State Board of Education may establish schools for the children of people called Moors. No white or colored child shall be permitted to attend such a school without the permission of the board of Trustees of said school and of the State Board of Education." 

1930: Original Delaware Census records in which the census field worker identified Sussex County tribal families as "Nanticoke," "Mixed," or "Indian" are illegally crossed out by a census supervisor and replaced with the misclassification "African" or "Negro" when they are filed with the field office.

1935: Delaware Revised Code (2631) Section 9 equates "Moors" as "Indians" and commits to providing funding for school teachers for them, separate from "White" schools and "Colored" schools. 

1946: Anthropologist William H. Gilbert identifies the Bridgeton, Cheswold, and Millsboro communities as Indian isolate groups, describes social dynamics and lists family names, citing overlap between the families.

1959: *The Journal-Ever Evening of Wilmington* publishes an article in which a man identified as a "Delaware Moor" cites that his people started the "Big Thursday" picnic celebration, recalling a gathering of 1,500 "Moors" from Bridgeton and Cheswold in 1934."

1967: *The Morning News of Wilmington* publishes an article which muses on the history of Cheswold and the belief that the Cheswold "Moors" are of Delaware (Lenape) Indian descent.

1972: The January issue of *Delaware Today* includes an article entitled "Delaware's Forgotten Minority — The Moors." The article indicates that the Cheswold community members had a "M" for "Moor" on their driver's licenses from the 1950s through to the 1970s, when many were changed by the state to "Other."

1982: New Jersey officially recognizes The Nanticoke Lenni-Lenape Indian Tribe and calls on the US Congress to do the same.

1994: Forks Branch area near Cheswold is studied by Delaware historians and archaeologists and determined to have been an Indian enclave related to the current day Cheswold community.

1996: The State of Delaware completes "The Bloomsbury Report," which identifies an area near Cheswold as a site of Indian activity related to the families in the Cheswold community. It also states that the modern members of the Lenape in Cheswold and the Nanticoke of Millsboro are of common bloodlines from the same general Indian stock. 

2000: The U.S. Census Bureau lists Cumberland County, N.J., as a Nanticoke Lenni-Lenape American Indian Statistical Area. 

2006: The National Museum of the American Indian, Smithsonian Institution, publishes "We Have a Story to Tell: The Native Peoples of the Chesapeake Region," a guide for high school teachers that includes the history of the Indian River Community and repeatedly refers to the Nanticoke Lenni-Lenape of New Jersey.

2007: The Bridgeton, Cheswold, and Indian River communities were invited guests to the opening reception celebration of the People of the Chesapeake permanent display at the National Museum of the American Indian, Smithsonian Institution.

Resources

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100TH CONGRESS
2D SESSION

H. CON. RES. 331

House concurrent Resolution

*See Also: Revised 9
Delaware section 9
Code 2631
Moors are the Indians
Indians are Indians
Moors are Indians*

IN THE SENATE OF THE UNITED STATES

OCTOBER 5 (legislative day, SEPTEMBER 26), 1988

Received and referred to the Select Committee on Indian Affairs

OCTOBER 21 (legislative day, OCTOBER 18), 1988

Committee discharged

CONCURRENT RESOLUTION

To acknowledge the contribution of the Iroquois Confederacy of Nations to the development of the United States Constitution and to reaffirm the continuing government-to-government relationship between Indian tribes and the United States established in the Constitution.

Whereas the original framers of the Constitution, including, most notably, George Washington and Benjamin Franklin, are known to have greatly admired the concepts of the Six Nations of the Iroquois Confederacy;

Whereas the confederation of the original Thirteen Colonies into one republic was influenced by the political system developed by the Iroquois Confederacy as were many of the democratic principles which were incorporated into the Constitution itself; and

The names "Iroquois, Delaware, Indians" are a cover-up names referring to Moors!

Whereas, since the formation of the United States, the Congress has recognized the sovereign status of Indian tribes and has, through the exercise of powers reserved to the Federal Government in the Commerce Clause of the Constitution (art. I, s.2, cl. 3), dealt with Indian tribes on a government-to-government basis and has, through the treaty clause (art. II, s.2, cl. 2) entered into three hundred and seventy treaties with Indian tribal Nations;

Whereas, from the first treaty entered into with an Indian Nation, the treaty with the Delaware Indians of September 17, 1778, the Congress has assumed a trust responsibility and obligation to Indian tribes and their members;

Whereas this trust responsibility calls for Congress to "exercise the utmost good faith in dealings with Indians" as provided for in the Northwest Ordinance of 1787, (1 Stat. 50);

Whereas the judicial system of the United States has consistently recognized and reaffirmed this special relationship: Now, therefore, be it

1 *Resolved by the House of Representatives (the Senate*
2 *concurring), That—*

3 (1) the Congress, on the occasion of the two hundredth anniversary of the signing of the United States

4 Constitution, acknowledges the contribution made by

5 the Iroquois Confederacy and other Indian Nations to

6 the formation and development of the United States;

7 *the formation and development of the United States;*

8 (2) the Congress also hereby reaffirms the constitutionally recognized government-to-government relationship with Indian tribes which has been the cornerstone

9 of this Nation's official Indian policy;

10 *of this Nation's official Indian policy;*

11 *stone of this Nation's official Indian policy;*

*See: Matthew
Bible - Matthew
The Moors are
the cornerstone
that Jesus / Shua
said
builders / Masons
our Trustees to
our government
rejected!!!
they denied our
status, thus
slavery.*

Congress has a trustee responsibility and obligation of the United States Government to the Moors.

3

1 (3) the Congress specifically acknowledges and re-
2 affirms the trust responsibility and obligation of the
3 United States Government to Indian tribes, including Moors
4 Alaska Natives, for their preservation, protection, and
5 enhancement, including the provision of health, edu-
6 tion, social, and economic assistance programs as nec-
7 essary, and including the duty to assist tribes in their
8 performance of governmental responsibility to provide
9 for the social and economic well-being of their mem-
0 bers and to preserve tribal cultural identity and herit-
1 age; and

*To improve the
quality of...
strengthen, build up
elevate, exalt*

2 (4) the Congress also acknowledges the need to
3 exercise the utmost good faith in upholding its treaties
4 with the various tribes, as the tribes understood them
5 to be, and the duty of a great Nation to uphold its
6 legal and moral obligations for the benefit of all of its
7 citizens so that they and their posterity may also con-
8 tinue to enjoy the rights they have enshrined in the
9 United States Constitution for time immemorial.

Passed the House of Representative October 4, 1988.

Attest: DONNALD K. ANDERSON,

Clerk.

THE OXFORD ENGLISH DICTIONARY

SECOND EDITION

Prepared by

J. A. SIMPSON and E. S. C. WEINER

VOLUME IX

Look-Mouke

CLARENDON PRESS · OXFORD

1989

Moors (Moslems) who are the
aboriginals Americans (Amirs) are
dark, swarthy (Copper-color)
in complexion.

bilberry (*Vaccinium uliginosum*) and the cranberry (*V. oxycoccos*); moor myrtle, *Myrica Gale* (Britten & Holland *Plant-n.*); moor-palm, (a) the flower of the *Carex* or sedge tribe; (b) the flower of the *Eriophorum* or cotton-rush; (c) the cattail of the dwarf sallow, *Salix aurita*; moorsilk = moor-palm; (b) moor-wort, (a) in OE., some unidentified plant, conjectured by some to be the sundew; (b) *Andromeda polifolia*.

1577 ROUBS. *Brit. Flora* 18. *Consortia reprobriata*. Moor-balls. 1866 *Treat. Bot.* s.v. Moorballs are sometimes used as pen-wipers. 1760 J. *Lee Instru. Bot.* App. 349 'Moor Berries' *Vaccinium* 1777 ROUBS. *Brit. Flora* 38 'Vaccinium Oxycoccos' Cranberry... Moorberry. 1788 W. MARSHALL *Yorks.* II. 342 'Moor-pawms (that is, Moor-Palms), the flowers of the tree tribe' [ed. 2, 1706. II. 333, the flowers of *Eriophorum*, the cotton rush]. 1849 *Salmon's Sorel* II. 46 'From the quantity of moor-palms (*Eriophorum vaginatum*) which grows in the moors, the meaning' 1888 F. A. LEWIS *Flora of W. Yorks* and *Salix aurita* L. 'Dwarf Sallow' = 'Moor-palm'. *Ibid.* 250 'Carex binervis' Sm. 'Sedge' 'Moor-palms' = the poliniferous cattails in bloom. 1882 J. LUCAS *Stud. Nidderdale* 10 'In the spring the sheep feed greedily on the flowers of the "moor-silk" (cotton-grass). c 1000 SAX. *Leechd.* II. 128 'Of pine smalur "moor-wyrte" 1776 WITHERING *Brit. Plants* (1790) II. 373 *Andromeda Dabocia* Linn. Irish Wort, or Moorwort.

c. In names of animals: moor-bird, a bird that nests in the moors, esp. the common grouse, *Tetrao lagopus*; moor blackbird (see quot.); moor-buzzard, the marsh harrier, *Circus aeruginosus*; moor coot, the common gallinule or water hen, *Gallinula chloropus*; moor-fly, a fly used by anglers; cf. moorish fly; moor game, the red grouse, *Lagopus scoticus*; also rarely, the black grouse, *Tetrao tetrix*; moor harrier, the marsh harrier; moor hawk = moor buzzard (Swainson 1835); moor-titter, -tit, titling, (a) the stone-chat, *Pratincola rubicola*; (b) the meadow-pipit, *Anthus pratensis*.

1812 ANNE PLEMPTEL tr. Lichtenstein's *Trav.* S. Afr. I. 224 Woods and level green valleys, with ponds in them, in which were large flocks of 'moor-birds' 1900 H. SUTCLIFFE *Shameless Wayne* v. Moor-birds were clamorous up above her head. 1839 MACGILLIVRAY *Brit. Birds* II. 100 *Turdus torquatus*. The Ringed Thrush, or Ring Grouse... 'Moor-Buzzard' *Macgillivray's* common to the moors in the Highlands and Western Districts. Moor in *Moore* 166 The Teal and 'Moorcock' raking in the Weed. 1831 G. Montagu's *Ornith. Dict.* 327 Moor coot and Moor hen, names for the Gallinule. 1653 WALTON *Angler* iv. 97 'The moor flie. 1611 CORCOR. *Paulus griechus*, the henne of the Grice, or 'Mooregame'. 1780 MRS. RAFFELD *Eng. Housep.* (1805) 52 To por red and black Moor Bird. 1846 J. BAXTER *Libr. Pract. Agric.* [ed. 4.] I. 133 'The red grouse, or moor game, is found upon most of the mountainous districts in the United Kingdom. 1840 H. MACGILLIVRAY *Brit. Birds* II. 332 *Circus aeruginosus*. 'Moor Harrier'... 'Moor Buzzard'... 'Moor Buzzard' 1841 TUNSTALL *Anglia* I. 186 *Passifl.* 1. b. *Calotis* est *avicularia* Anglia stonechatters aut 'moortittera dicta'. 1668 CHARLETON *Onomasticon of Rubraria, Rubricula, the Stone-chatter...* Mortitter, or Black Cap. 1855 SWAINSON *Pror. Names Birds* 42 Meadow Pipit (*Anthus pratensis*). 'Moor tit' 1900 H. SUTCLIFFE *Shameless Wayne* iii. Thou lookst scared as a moor-tit. 1672 WILLUGHBY *Ornithol.* II. xv. (1679) 169 'The Moor-Titling' The Stone-minch or Stone-chatter. 1855 ENG. CYC. *Nat. Hist.* III. 894 'Moor-titling, one of the names of the Stone-Chat'. *Saxicola rubicola*.

Moor (moor(r), moor(r)), sb. Forms: 4. Maur, 4-7 More, 5. Moore, Mowre, 6, 8 Maure, 6-7 Moore, 7- Moor. TME. More, a. F. *More* (13th c.). *Maur*, ad. L. *Maurus* (med. L. *Morus*), Gr. *Mausos*, Cf. Sp., Pg., It. *Moro*, MDu. *Moor*, Moer (Du. *Moor*), OHG. *Mor*, Pl. *Mori* (NIHG. *Mor*, mod. G. *Moor*).

The L. *Maurus*, Gr. *Mausos* possibly be from some ancient North African language. Some believe the word to be merely a use of Gr. *aspo*s black (which on this view is apneic from *aspo* blind); but this adj. (or at least this sense of it) is confined to late Gr., and may even be derived from the ethnic name.]

In Ancient History, a native of Mauretania, a region of Northern Africa corresponding to parts of Morocco and Algeria. (In later times, one belonging to the people of mixed Berber and Arab race, Muslim in religion, who constitute the bulk of the population of North-western Africa) and who in the 8th c. conquered Spain. In the Middle Ages, and as late as the 17th c., the Moors were commonly supposed to be mostly black or very swarthy (though the existence of 'white Moors' was recognized), and hence the word was often used for 'Negro'; cf. BLACKAMOOR.

1390 GOVERN Conf. I. 98 Ther was no grace in the visage, Scheloketh forth as doth a More. 1398 TREVISA *Barth. De P. R. xix.* (1495) 860 Also men of the nacion of Maurys they blakc colour conynth of the inner partes. 1400 MAUNDEV. (1399) xiv. 156 Ethiopia is departed in 2 princely parties; ... the... partie meridionale is clept Moretane And the folk of that Contree ben blake... and ther ben clept Mowres. 1480 CAXTON *Sonnes of Aymer* xxvi. 561 He was a black man, and ther was a blakc man a mowre. 1512 in *Act. Lib. High Treas. Scott.* (1502) LV. 338 Item... to the Bishop of Murtis more, at brocht ane present to the King. xiiiij. 1547 BONON *Intrud. Knol. xxvi.* (1570) 212 Barby... the inhabytours be Called the Mores; ther be wytte mores and black moors. 1548 HALL *Chron.* Hen. VII 23 b. Granado, which many yeres had

been possessed of the Moors or Mawritane nacion. 1555 W. WATKINS. *Farde Fauons* i. iv. 8 'The rest of the people of Libia were... called Moors, i.e. Moors, *negros, decolor, decolorantes*, which we nowe call Moors, Moors, or Negros'. 1590 SHAKS. *Merch. V.* iii. v.

42. I shall answer that better to the Commonwealth, than you can the getting vp of the Negroes belli; the Moore is with childe by von Launcleit; 1606 RO. C. *Muley Hamet's Rising* p. 1, The Religion and Politic of the More, or Barbarian. 1613 MIDDLETON *Triumphs of Truth* C. I. Being a Moore; then in Opinions lightheuse As fur from Sanctity as my Face from whitenesse. 1613 PUNCHAS *Pilgrimage* (1614) 67. The Sea coast-Mores, called by the general name Bodin. 1631 *WILKINSON Trav.* v. 232 A poor white man called by the Americans be, but a kind of *Egyptians*. 1647 COVELY *W.M. Not. Far.* A very Moor (methinks) plac'd near to Thee, White is his teeth, xould seem to be 1706 PHILLIPS. *... in Egypt. Moor or Black-moor, a native of Mauritania, in Africa.* 1707 M. HENRY *Expos. Exod.* ii. 5, etc. Pitv so fair a Child should seek the Brest of a Tawny-moor. 1728 ELIZA HEWYER tr. *Mme. de Gomez's Belles A.* (1732) II. 121 Mezembria was extremely diverted at the recital, in what manner the Moare had been entertain'd. 1776 J. RICHARDSON *Trav. to the Mts. of Caucasus* [thence which he had seen the Moors of Morocco and Barbary. 1840 JAMES *Wonders* iv. A tawny Moar with silver bracelets on his arms, and a turban on his head. 1844 *Altheneum* 2. July 26: 1 Another discussion has arisen on the origin... of the term 'Moor'... M. Bloch finds the expression used in five different senses, as applying to the mixed race inhabiting the towns of Algeria and Tunisia, the mountain tribes of Morocco on the Algerian frontier, and the nomadic tribes of Western Sahara... M. Deliste... thinks that those called Moors have never been either black or the descendants of black races.

2. A Muslim, esp. a Muslim inhabitant of India. (Cf. MOORS.)

1588 HICKOCOT tr. *Frederick's Voy.* 23 And wheras [speak of] Moors I mean Mahometan sect. 1607 TOPSELL *Four-Beasts* 46. I have heard of a story of an Englishman in Barbary which turned... 1617 DODDRIDGE *Trav.* i. 1. The Town of *Algeria* which names the *Scenes* give us the Subjектs of the great Magi, but especially their Mahometan Subjects. 1763 SCHAFTON *Indostan* (1770) 18 The word Moors is used by us to express the Mahometans of all sects and countreys who are settled in India. 1864 TREVELYN *Compt. Wallah* (1865) 251 In those days the rank and file of our army always spoke of the inhabitants of India by the appellation of 'Moors'.

3. attrib. and Comb., as Moor-lass, -tabroner; Moor bridle, a kind of bridle used by Moors; Moor dance (see quot.); Moor-lipped a., having thick lips like those of a Moor; Moor macaque, monkey, the black macaque, *Macacus maurus*; Moor saddle, a Moorish saddle.

1704 *Land. Gaz.* No. 1058 B/8 A 'Moor Bridle and Saddle. 1821 STRUTT *Sports & Past.* III. v. 17 The Morisco or 'Moor' dance is exceedingly different from the morris-dance, being performed with the castanets, or rattles, at the end of the fingers, and not with the castanets attached to various parts of the body. 1830 *W. H. Parker's Trav. in the East Indies* Item, for horse to the 'Moor-lases'. 1670 QUBEN the Moor has 'wes cristin'. 1630 MASSINGER *Unitrat. Combat* iv. 1. 'Moor lip'd, flat nos'd, dimme ey'd' [etc.]. 1606 WATSON. *Gaz.* 26 Oct. 873 'The Moor Macaque, a stumpy-tailed Indian monkey. 1885 *Cassell's Encycl. Diet.*, 'Moor-monkey, 1504 in *Acc. Lib. High Treas. Scott.* (1900) II. 430 Item... to the 'Moor taubronar, to his expens maid be the Morenis, viij French crowns.

moor (moor(r), moor(r)), sb. 3. Naut. [f. MOOR v.1] An act of mooring; flying (or running) moor (see quot. 1853).

1750 BLANCKEY *Nat.* Moor, signifies the laying out the Anchors of a Ship so, as is best and safest for her Riding. 1883 CLARK RUSSELL *Sailors' Lang.* Flying moor, letting a weather anchor whilst the ship has way, and then, when the cable range is nearly out, letting go the other anchor. 1863 ROSE-STANLEY *Remin. Midship. Life* xxv. 437 'The Queen's royal Buoys, and there made a running moor, which was well performed'. 1872 *W. H. PARKER'S Trav. in the East Indies* 24 Sept. 19 Nov. 5/3 In being cast out of the boat they actually fell upon the moor rope.

moor (moor(r), moor(r)), v.1. 6, 7 more, 7 more, 8-8 more, 9 moar. [Early mod. E. more; prob. in, in spite of its late occurrence, repr. OE. *márian, corresponding to MDu. (according to Kluyver originally Frisian, which accounts for the vowel) māren to moor (a vessel), tie up (an animal); -WG. *márijan, a parallel formation with *máirjan, whence OE. *máran (not recorded, but implied by the derivative mārel mooring- rope), MDu. mēren (mod. Du. meren) to moor (a vessel). The word passed from Teut. into Fr. as *amarre* (13th c.), for which the simile *morer* occurs in OF.

The MDu. mēren, māren to moor (whence MARLINE) resulted from a confusion of this vb. with māren, māren to delay, hinder (mod. Du. only māren intr., to loiter, delay, hesitate), cogn. w. MAR v.1]

1. trans. To secure a (ship, boat, or other floating object) in a particular place by means of chains or ropes, which are either fastened to the shore or to anchors.

[1995: see MOORING, ed. 6.] 1497 *Naval Acc. Hen. VII* [1399-1400] 239 'Item, that the said Ship was mōred & Roade by the Portsmouth haven 1540 in R. C. *Mar. & Sd. Pl. Cr. Adm.* (1594) I. 91 The said shipp, ber. b. not mōred came ryding with the floode by force. 1577 *Nontrouboone Dying* (1543) 64 If it bee lawfull as Christ sayth... to moore a ship faster that is ready to runne against the rockes. 1653 H. COGAN tr. *Pinto's Trav.* v. 12 They had moored upon the Galley. 1769 *FALCONER Dic.* *Marine* [1780]

Co. 3. A ship may be either moored by the head or by the head and stern. 1793 *SWEATON Edystone L.* § 102 A transport buoy... was moored with chain at the distance of a furlong from the North from the Gut. 1810 *SCOTT Lays of L.* i. xxiv. Until the rocky isle they reach, And moor their shallop on the beach. 1840 R. H. DANA *Beh. Mar. xv.* Until night, we were employed in getting out the boats and mooring ship. 1866 Mrs. CUFFY'S *Quaker Grandmother* 301 'I'll... moor the boat at our landing-place.

4. b. to moor anchor, to anchor. Obs.

1606 HALKYU *Foy.* III. 66 The Michael moored anchor upon this great tree. 1621, 1647 [see d.]

c. refl. or in passive with personal subject.

1614 RALEIGH *Hist. World* v. 1. 34, 35: They therefore not only mored themselves strongly by their Anchors, but chained the sides of their Gallies together. 1748 *Amson's Voy.* II. i. 112 We carried our hawsers on board her, in order to moore ourselves nearer in shore. 1877 C. W. THOMSON *Challenger I.* ii. 199 About mid-day we were moored in the Tagus on the town.

d. transf. and fig.

2. *absol.* and *int.* a. To secure one's ship (etc.) in a particular place; to anchor.

1627 CAPT. SMITH *Seaman's Gram.* ix. 45 More Crosse. To More a crosse is to lay one anchor to one side of the streame, and the other to the other right against one another, and so they beare equally ebb and flood. *Ibid.* More. Position. To More is to have one anchor in the river, and a hanner a shore, which is moored with for to land a shore. *Ibid.* Two cables is the least, and four cables the best to more by. 1667 MILTON *P.L.* i. 267 The Pilot or some small night-founder'd Skiff... With fixed Anchor in his skylind Moors by his side under the Lee. 1678 PHILLIPS [ed. 4]. To Moor alongst, is to lay an Anchor amidst the stream, a Head, and another a Stern, when you fear driving ashore. 1683 R. HOLME *Armory* III. 1651 Mooring Water-shore, that is quartering with both [anchors]. 1748 *Amson's Voy.* II. i. 114 Cumberland Bay, where we moored. 1877 A. B. EDWARDS *Up Nile* xxi. 451 Moored them for a day or two at Karnak.

b. Of a ship: To be made secure by means of anchors; to take up a particular position at anchor.

1607 DAVENY *Aeneid* vi. 1246 At length on Ooz ground his Gallies moor. 1701 in *Picton L'pool Musuc. Rec.* (1883) I. 368 Such ships... shall moore West Nor-west and East Southeast. 1875 J. H. BENNET *Winter Medit.* II. xi. 364 A solid granite quay, that enables small vessels to moor close to land.

c. With *up*; to secure a seaplane; of a seaplane, to be made secure.

1836 [see GRABBIT (BOAT) HOOK]. 1942 *Times* Sept. 7 Night was slowly mastering daylight as we landed, to moor up near some naval patrol boats.

Hence moored ppl. a.

1867 ANGELOW *Christ's Resurrec.* x. Swaying on a purple sea. The many moored galleys clustering at her quay. 1900 *Daily News* 24 Sept. 8/7 A violent collision with the moored barges followed.

moor (moos(r), moor(r)), v.2 [Prob. f. MOOR sb. Cf. moor-evil.] intr. Of cattle: To evacuate sanguineous urine. Hence 'mooring vbl. sb.

1737 BRACKEN *Farriery Imp.* (1736) I. 253 Castle which piss Blood or have the Mooring, as they call it. 1775 J. WOOD *Herb. of the Moors*... When cattle are infested with the Mooring, the blood is mixed with blood. 1824-8 *Cranen Diet.* s.v. When cattle are infested with a disease which occasions bloody urine, they are said to be moored... Some attribute it to coarse grass in marshy grounds.

moor: see MOAR, MOHUR, MORE, MORT.

moorad, variant of MOORIT.

moorage ('mooridg., 'moord'). [f. MOOR v.1 + -age.]

1. The action or process of mooring; the condition of being moored; also a place for mooring.

1648 EARL OF WESTMORLAND *Otia Sacra* 162 She's come to the moorad. The first. To be in the small court'd 1684 *Wheeler Journ. Greece* I. 25 It hath good Mooring, and is deep enough for Ships of any rate. 1887 HALL *Caine Deemster* xi. Since my coming to moorage there no boat had crossed its water. 1892 *Daily News* 30 May 3/3 There are spots where you may pay for moorage.

2. Money paid for the use of moorings.

a 1676 HALE *Narr. Customs* v. in S. A. *Moore Foresore* (1888) 344 Moorage for ships, terrace, wharfage. 1868 *Rep. Trial Appledore Harbour in Exeter & Plymouth Gaz.* i. Mar. The only custom he had proved was the right to come in, paying a certain moorage or postage.

moorat, variant of MOORIT.

moor-burn. Sc. Forms: see MOOR sb. 1. [f. MOOR sb. 1 + BURN sb.] The burning of the heather on a moor, which is unlawful between April 11 and Nov. 1. So moor-burner, one who sets fire to heather; also moor-burning vbl. sb.

14. *Ordo Justicarie in Sc. Acts* (1814) I. 342/1 All... mur burnaris in forbodin tyme. 1424 *Sc. Acts Jas.* I. (1814) II. 5/1 It is ordant... na man mak murburne affir he monethe of



This published volume, which was originally for sale from the SCDAH, contains information dealing with the petition of the Moors. A report by the committee assigned to deal with their petition stated that they were not subject to the slave laws. There was no Act passed on this subject, however.

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The State Records of South Carolina

Journals
of the
HOUSE OF
REPRESENTATIVES, 1789-1790

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↳ Origin of Slave of Columbia

3/14/2011

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(continued from previous page)

thereto, Our Committee are Mr. Hugh Rutledge, Major Pinckney & Mr. Deas.

By order of the House, Jacob Read, Speaker

Ordered That the Message be sent to the Senate and that Mr. Hugh Rutledge and Mr. Deas do carry the same.

The House proceeded to the Second reading of a Bill to Incoporate the Baptist Church on Hornes Creek in Edgefield County, State of South Carolina, when a Motion was made and Seconded that the Bill be changed into An Ordinance, which was agreed to -- the Ordinance then read through and agreed to

Ordered That the Ordinance be sent to the Senate and that Mr. Simpkins and Colonel Anderson do carry the same.

And then the House Adjourned 'til to morrow Morning 10 o'Clock.

WEDNESDAY JANUARY 20TH 1790

Read The Journals of Yesterday's proceedings.

Mr. Speaker Administered the Oath to Support the Constitution of the United States to Mr. Robert Patton, a Member of this House.

A Motion was made and Seconded, that a Message be sent to the Senate informing them that this House propose to Ratify such Acts and Ordinances as are Engrossed, and the Great Seal of the State affixed thereto at 1 o'Clock this day, and then to Adjourn to Saturday the Twenty Seventh day of November 1790, which being agreed to, the following Message was accordingly prepared Vizt.

In the House of Representatives January 20th 1790

Honorable Gentlemen

This House propose to ratify such Acts and Ordinances as are engrossed, and the Great Seal of the State affixed thereto at 1 o'Clock this day, and then to Adjourn to Saturday the Twenty Seventh day of November next, to which this House request Your Honors Concurrence.

Ordered That the Message be signed by the Speaker, and that it be sent to the Senate and that Colonel Lushington and Mr. Drury Robertson do carry the same.

A petition was presented to the House from Sundry Free Moors, Subjects of the Emperor of Morocco; and residents in this State, praying that in case they should Commit Any Fault amenable to be brought to Justice, that they as Subjects to a Prince in Alliance with the United States of America, may be tried under the same Laws as the Citizens of this State would be liable to be tried, and not under the Negro Act, which was received and read.

[The humble Petition of Francis, Daniel, Hammond and Samuel, (Free Moors) in behalf of themselves and their wives Fatima, Flora, Sarah and

(page) 364 House Journal 4 January 1790- 20 January 1790

Clarinda, Humbly Sheweth That your Petitioners some years past had the misfortune while fighting in the defence of their Country, to be captured with their wives and made prisoners of War by one of the Kings of Africa. That a certain Captain Clark had them delivered to him on a promise that they should be redeemed by the Emperor of Morocco's Ambassador then residing in England, in order to have them returned to their own Country: Instead of which he brought them to this State, and sold them for slaves. Since that period they have by the greatest industry been enabled to purchase their freedom from their respective Masters: And now prayeth your Honorable House, That as free born subjects of a Prince now in Alliance with these United States; that they may not be considered as subject to a Law of this State, (now in force) called the negro law: but if they should unfortunately be guilty of any crime or misdemeanor against the Laws of the Land, that they may have a just trial by a Lawful Jury. And your Petitioners as in duty bound will ever pray.]¹ [Notice: Kings are not Emperors]

Ordered That it be referred to a Committee, the following Gentlemen were accordingly appointed, Mr. Justice Grimke, General Pinckney & Mr. Edward Rutledge.

A petition was presented to the House from Sundry Inhabitants of Ninety Six District, praying that another Inspector of Tobacco for the Inspections at Campbells, Falmouth, and Adam's ferry Warehouses might be appointed, which was received and read.

Ordered That General Pinckney have leave to bring in An Ordinance agreeably to the prayer of the petitioners.

Major Pinckney from the Committee appointed to examine such Acts and Ordinances as are engrossed, and to get the great Seal of the State affixed thereto, Reported that there were Four Acts and Eight Ordinances ready for Ratifying.²

Mr. Isham Moore reported from the Committee to whom was referred the Petitions of Richard Richardson and others, the Inhabitants of Clarendon County praying a repeal of An Act intitled "An Act

<http://sciway3.net/clark/freemoors/journal.htm>

3/14/2011

to empower the Vestry and Church Wardens of the Episcopal Church of Claremont in Saint Marks Parish to sell and dispose of a Certain tract of Land in Saint Marks Parish aforesaid and for purchasing a more Convenient piece of Land as a Glebe for the Use of the Minister of the said Church of Claremont" passed March 7th 1789, which he read in his place and afterwards delivered it in at the Clerks Table where it was again read for information.

Ordered That it [be] taken into immediate Consideration, which being read through was agreed to and is as follows Vizt.

¹ Thomas Worth Clover Papers, South Caroliniana Library, University of South Carolina. The petition printed here is taken from a copy that was probably made in the nineteenth century.

² This report probably was made later in the day. At least one of the four acts and four of the eight ordinances were not yet engrossed at this time.

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Ordered That the Resolution be sent to the Senate for their Concurrence and that General Pinckney and Major Pinckney do carry the same.¹⁶

A Motion was made and Seconded that a Message be prepared and sent to the Senate requesting that they would appoint a Committee to Join a Committee of this House to Contract for and inspect the printing of the Acts and Ordinances of the General Assembly passed during the present sitting—which being agreed to—A Message was prepared, which being read was agreed to and is as follows Vizt

In the House of Representatives January 20th 1790

Honorable Gendemen

This House inform your House that this House have appointed a Committee to Contract for and Inspect the printing of the Acts and Ordinances of the General Assembly passed during the present Sitting, and to Contract with the printer now here for the printing of Three hundred Copies of the Census Act. This House request that your House would appoint a Committee to Join the Committee of this House for the said purpose. Our Committee are Mr. Speaker, Mr. Hutson, Commodore Gillon, Mr. Hugh Rutledge, Mr. Ralph Izard Junr.

Ordered That Mr. Speaker do sign the Message and that Mr. Porcher and Mr. Isham Moore do carry the same to the Senate.

The Senate returned to this House by their Clerk the following Ordinances which had been Severally read a third time in that House and passed Vizt.

An Ordinance to Incorporate a Society for the purpose of raising and Securing a Fund for the relief of the Widows and Children of the deceased Presbyterean Ministers belonging thereto, and

An Ordinance for Adding another Inspector of Tobacco for the Inspection at Campbells, Falmouth, and

Adams's ferry Warehouses.

Ordered That the Ordinances be engrossed.

On Motion Resolved That the Commissioners of the Treasury be directed to pay to James Brown or to his order Fourteen pounds, for Carpenters work done for the Legislature during the present Sitting.

Ordered That the Resolution be sent to the Senate for their Concurrence and that Colonel Lushington and Mr. Ellison do carry the same.¹⁷

Mr. Edwd. Rutledge reported from the Committee to whom was referred the petition of the Free Moors, which he read in his place and afterwards delivered it in at the Clerks Table where it was again read for information.

Ordered That it be taken into immediate Consideration which being read through was agreed to and is as follows Viz.

Report That they have Considered the same and are of opinion that no Law of this State can in its Construction or Operation apply to them, and that persons

¹⁶ The Senate received the resolution, but did not consider it.

¹⁷ The Senate referred the resolution to a committee that did not report.

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who were Subjects of the Emperor of Morocco being Free in this State are not triable by the Law for the better Ordering and Governing of Negroes and other Slaves..

Resolved That this House do agree with the Report.

The Senate sent to this House by their Clerk the following message.

In the Senate January 20th 1790

Mr. Speaker & Gentlemen

This House agreeably to your request by message Just received, have appointed a Committee to Join the Committee of your House to Coi-tract for, and inspect the printing of the Acts and Ordinances of the General Assembly passed during the present Sitting, and to Contract with the printer now here for the printing Three hundred Copies of the Census Act. Our Committee are Colonel Gervais, Colonel Hampton & Mr. Brown.

A King is not
an Emperor.

By order of the Senate, D. Desaussure, President

Virginia Slave Code (1705)

Web version: <http://www.law.du.edu/russell/lh/ah/docs/virginiaslaverystatutes.html>

October 1705 - 4th Anne. CHAP. KLIX. 3.447.

An act concerning Servants and Slaves...

IV. And also be it enacted, by the authority aforesaid, and it is hereby enacted, That all servants imported and brought into this country, by sea or land, who were not christians in their native country, ~~except Turks and Moors in amity with her majesty~~, and others that can make due proof of their being free in England, or any other christian country, before they were shipped, in order to transporation hither) shall be accounted and be slaves, and as such be here bought and sold notwithstanding a conversion to christianity afterwards...

XI. And for a further christian care and usage of all christian servants, Be it also enacted, by the authority aforesaid, and it is hereby enacted, That no negros, mulattos, or Indians, although christians, or Jews, Moors, Mahometans, or other infidels, shall, at any time, purchase any christian servant, nor any other, except of their own complexion, or such as are declared slaves by this act: And if any negro, mulatto, or Indian, Jew, Moor, Mahometan, or other infidel, or such as are declared slaves by this act, shall, notwithstanding, purchase any christian white servant, the said servant shall, ipso facto, become free and acquit from any service then due, and shall be so held, deemed, and taken: And if any person, having such christian servant, shall intermarry with any such negro, mulatto, or Indian, Jew, Moor, Mahometan, or other infidel, every christian white servant of every such person so intermarrying, shall, ipso facto, become free and acquit from any service then due to such master or mistress so intermarrying, as aforesaid...

XXIII. And for encouragement of all persons to take up runaways, Be it enacted, by the authority aforesaid, and it is hereby enacted, That for the taking up of every servant, or slave, if ten miles, or above, from the house or quarter where such servant, or slave was kept, there shall be allowed by the public, as a reward to the taker-up, two hundred pounds of tobacco; and if above five miles, and under ten, one hundred pounds of tobacco: Which said several rewards of two hundred, and one hundred pounds of tobacco, shall also be paid in the county where such taker-up shall reside, and shall be again levied by the public upon the master or owner of such runaway, for re-imbursement of the same to the public. And for the greater certainty in paying the said rewards and re-imbursement of the public, every justice of the peace before whom such runaway shall be brought, upon the taking up, shall mention the proper-name and sur-name of the taker-up, and the county of his or her residence, together with the time and place of taking up the said runaway; and shall also mention the name of the said runaway, and the proper-name and sur-name of the master or owner of such runaway, and the county of his or her residence, together with the distance of miles, in the said justice's judgment, from the place of taking up the said runaway, to the house or quarter where such runaway was kept...

XXVI. Provided always, and be it further enacted, That when any servant or slave, in his or her running away, shall have crossed the great bay of Chesapeak, and shall be brought before a justice of the peace, the said justice shall, instead of committing such runaway to the constable, commit him or her to the sheriff, who is hereby required to receive every such runaway,



U.S. DEPARTMENT of STATE

Honoring the Longstanding Friendship Between the U.S. and Morocco

Karen Hughes, Under Secretary for Public Diplomacy and Public Affairs

Ibn Batouta Secondary School

Temara, Morocco

June 5, 2006

Under Secretary Hughes: I was a member of the PTA in my home community in Texas. It is wonderful to see so many parents involved in the lives of your children. I was very pleased to see the young people involved in debate. It is very important as you grow up to learn to speak out for your beliefs and to express your opinions even if you disagree with each other in a respectful way. The United States is proud to have been a partner in working with you in constructing this facility. I know our military is very proud of this project and we are very proud of them. We are also very delighted to be here and this is a celebration of the important partnership between the America and Morocco. Our countries have a unique partnership that dates back to 1777 when Morocco was the very first country to recognize the United States of America. The year after our treaty was signed, the Treaty of Peace and Friendship, which I want boys and girls to know is now the longest unbroken treaty in the history of my country.

[garbled]...is to foster friendship and understanding between the people of America and the people of Morocco and so I encourage, when I travel in America, our young people to visit other countries and I hope they will come to Morocco and see your beautiful country and I want to invite the boys and girls here – we have a lot of scholarship opportunities and I hope when you grow up you will consider visiting us in America. In honor of our friendship, I am happy to present on behalf of the embassy and the ambassador of special programs some new books to your library collection. Appropriately, one is [about] the American presidents, of which this president is George Bush, our current president and my good friend. And this is a book about soccer! Which I think because we are getting ready to start the World Cup and we've invited some young boys and girls from Morocco who are coming to the United States to play soccer and then later this month I am going to take them to Germany to see a World Cup game.

Question: What are your plans about this type of operation? Does it reinforce the relationship between Morocco and the United States?

Under Secretary Hughes: Absolutely it does. One of the things I try to work on, in Public Diplomacy, which is my job, is really about people-to-people connections and it is about getting our people to meet each other because I talked with some young students who are getting ready to come to America in July and they met some Americans who were here in Morocco last summer and they were telling me how their attitudes had changed once they actually met people from each other's countries and so I think it is really important that we get to know each other. Places like this or a venue where young people can come and learn and get to know and read books from America and have an opportunity to debate; it is important they learn how to express themselves and so it is an exciting program.

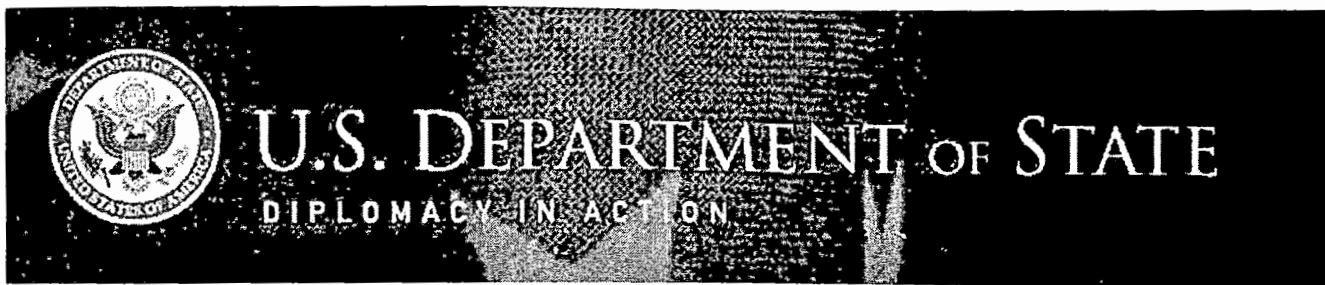
Question: In this changing world do you think this can help spread the peace, love, and happiness?

Under Secretary Hughes: Absolutely, I think the road to peace is for us all to learn more about each other, to learn that parents everywhere want a better life for our children. We all want our children to grow up in peace and security whether we are American parents or Moroccan parents. So I find the more we learn about each other, the more we have in common.

Question: That is great, thank you.

Under Secretary Hughes: Thank you so much.

Treaties are the Supreme Law of the Land,
See Organic Constitution for the United States of America - Republic, Article 6.



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Remarks With Moroccan Foreign Minister Taieb Fassi-Fihri

Hillary Rodham Clinton

Secretary of State

Marrakech, Morocco

November 2, 2009



FOREIGN MINISTER FASSI-FIRHI: (Via interpreter) In the name of Allah, Most Compassionate, Most Merciful, first of all, I wish to apologize in my name and on behalf of my colleague, the Honorable Secretary of State, for this delay over which we had no control, considering that we have had many bilateral and regional meetings.

So we shall now convene the Forum for the Future. However, beforehand, I wish on behalf of His Majesty's government, express our heartfelt and earnest gratitude to the Honorable Speaker. Secretary of State wanted to confer a bilateral dimension by honoring us and gracing us with her presence here in the Kingdom of Morocco. And effectively, the Secretary of State entertained meetings with His Majesty, The King today in Quarzazate, as you-all know, and also with me before and after the said meeting.

Kingdoms are subordinate to the Empire.

First of all, we have resolved to give a strong impetus to our bilateral relations, traditional relations of friendship and mutual understanding that were given strong impetus under the Clinton Administration. And I would say that ever since, our relations have continued to grow. However, today, we stand ready to give it further impetus so as to deepen and strengthen our partnership and to give a new dimension to our strategic political dialogue between Rabat and Washington with regard to what has taken place within the African continent as a whole, within North Africa as well as in the Arab Maghreb and also in the Middle East and in other areas where we are facing issues of great importance.

And I also wish, on behalf of His Majesty's Government, to express the extent to which we give great importance to what – through the actions and deeds of – and the positions of President Obama and Secretary of State Clinton so as to (inaudible) our bilateral and multilateral positions. And we also observe and keep a close eye on the importance of investing further our energy in entertaining issues of importance to our region and to the Middle East.

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So these are my words as I have spoken before I give you the floor to ask your questions, and with a particular focus to the decision and the resolve – the resolution that was made during the bilateral meeting between the Secretary of State and His Majesty, The King in terms of strengthening our bilateral relations.

SECRETARY CLINTON: Thank you very much, Foreign Minister Fassi-Fihri. I appreciate the very positive day that we have had here in Morocco. On a personal note, it is wonderful to be back in this country, a country with such extraordinary history and culture, and to be here this time representing President Obama and the United States as Secretary of State.

Many of you know that Morocco was the very first nation to recognize the United States. And our Treaty of Peace and Friendship has been in force since 1787, making ours the longest unbroken treaty relationship in my country's history. And the people of the United States are proud of our friendship with the Moroccan people and we are grateful for what this partnership has accomplished for more than two centuries, and we look forward to the future.

This morning, the foreign minister and I had a very productive conversation about a range of issues, including our shared goal of strengthening stability and prosperity throughout North Africa and the Middle East. I'm looking forward to participating tomorrow in the Forum for the Future, and I look forward also to working with the foreign minister on the issues that come from this forum.

The Forum for the Future is a gathering dedicated to creating the broadest possible network of partnerships in pursuit of common goals. It brings together not only government ministers, but representatives from civil society. And I am grateful too that we will work on the important issues confronting us – from regional security, economic development, religious tolerance, social reforms – because none of these goals can be accomplished through laws or governments alone. They require a broad coalition of likeminded people who translate laws into lasting change.

I particularly appreciate the opportunity I had this afternoon to meet with His Majesty King Mohammed VI. Like many countries, the United States has watched with great admiration the progress that Morocco has achieved under his leadership and the democratically elected Government of Morocco. Together, under His Majesty's leadership, this government has passed reforms that have made new opportunities available to people who didn't have the chance before to participate fully in the political, social, and economic life of their country.

It will not surprise you to hear that I want particularly to praise the reforms that have granted new freedoms to women who are now bringing their talents and energy to bear in strengthening democratic institutions, accelerating economic growth, and broadening the work of civil society. These opportunities have flourished for the Moroccan people amid an environment of religious tolerance, another example of how government leadership with the support of civil and religious institutions can create conditions in which people and communities thrive.

During my meeting with His Majesty this afternoon in Ouarzazate, I witnessed the launch of the King's renewable energy initiative, an infrastructure program that will include American solar and steam technology. I know I speak for the American scientists and entrepreneurs who design these technologies in saying how happy we are that their work can help bring clean energy to Morocco. We also discussed the Free Trade Agreement, the Millennium Challenge Corporation Compact. Our collaboration includes the Peace Corps as well as new entrepreneurial and economic initiatives, and we work together on counterterrorism, trying to stop the scourge of trafficking in drugs and persons, promoting human rights, and creating an atmosphere of regional stability.

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THE WHITE HOUSE
Office of the Press Secretary
(Cairo, Egypt)

FOR IMMEDIATE RELEASE June 4, 2009

REMARKS BY THE PRESIDENT
ON A NEW BEGINNING
Cairo University
Cairo, Egypt

1:10 P.M. (Local)

PRESIDENT OBAMA: Thank you very much. Good afternoon. I am honored to be in the timeless city of Cairo, and to be hosted by two remarkable institutions. For over a thousand years, Al-Azhar has stood as a beacon of Islamic learning; and for over a century, Cairo University has been a source of Egypt's advancement. And together, you represent the harmony between tradition and progress. I'm grateful for your hospitality, and the hospitality of the people of Egypt. And I'm also proud to carry with me the goodwill of the American people, and a greeting of peace from Muslim communities in my country: Assalaamu alaykum. (Applause.) 

We meet at a time of great tension between the United States and Muslims around the world – tension rooted in historical forces that go beyond any current policy debate. The relationship between Islam and the West includes centuries of coexistence and cooperation, but also conflict and religious wars. More recently, tension has been fed by colonialism that denied rights and opportunities to many Muslims, and a Cold War in which Muslim-majority countries were too often treated as proxies without regard to their own aspirations. Moreover, the sweeping change brought by modernity and globalization led many Muslims to view the West as hostile to the traditions of Islam.

Violent extremists have exploited these tensions in a small but potent minority of Muslims. The attacks of September 11, 2001 and the continued efforts of these extremists to engage in violence against civilians has led some in my country to view Islam as inevitably hostile not only to America and Western countries, but also to human rights. All this has bred more fear and more mistrust.

So long as our relationship is defined by our differences, we will empower those who sow hatred rather than peace, those who promote conflict rather than the cooperation that can help all of our people achieve justice and prosperity. And this cycle of suspicion and discord must end.

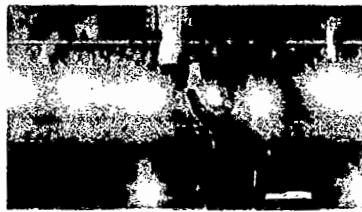
I've come here to Cairo to seek a new beginning between the United States and Muslims around the world, one based on mutual interest and mutual respect, and one based upon the truth that America and Islam are not exclusive and need not be in competition. Instead, they overlap, and share common principles – principles of justice and progress; tolerance and the dignity of all human beings.

I do so recognizing that change cannot happen overnight. I know there's been a lot of publicity about this speech, but no single speech can eradicate years of mistrust, nor can I answer in the time that I have this afternoon all the complex questions that brought us to this point. But I am convinced that in order to move forward, we must say openly to each other the things we hold in our hearts and that too often are said only behind closed doors. There must be a sustained effort to listen to each other; to learn from each other; to respect one another; and to seek common ground. As the Holy Koran tells us, "Be conscious of God and speak always the truth." (Applause.) That is what I will try to do today – to speak the truth as best I can, humbled by the task before us, and firm in my belief that the interests we share as human beings are far more powerful than the forces that drive us apart.

Now part of this conviction is rooted in my own experience. I'm a Christian, but my father came from a Kenyan family that includes generations of Muslims. As a boy, I spent several years in Indonesia and heard the call of the azaan at the break of dawn and at the fall of dusk. As a young man, I worked in Chicago communities where many found dignity and peace in their Muslim faith.

 As a student of history, I also know civilization's debt to Islam. (It was Islam) at places like Al-Azhar – that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It

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June 05, 2009

President Obama Speaks to the Muslim World from Cairo, Egypt

[BLOG POSTS ON THIS ISSUE](#)

May 14, 2010 9:24 PM EDT

Ask Dr. H: "Is the University Structure Hurting Science?"

The first question selected by Dr. Holdren for a new feature on our blog—"Ask the President's Science Advisor"—has to do with the structure of universities. Submit your questions for consideration in next week's Ask Dr. H!

May 13, 2010 7:16 PM EDT

Time for Bold Action to Save Teachers' Jobs: President Obama sends a letter to Congressional leaders encouraging them to enact legislation to save hundreds of thousands of teacher

May 12, 2010 8:30 PM EDT

Peace Corps Honored "Host Mother's Day"



Our Peace Corps colleagues reflect on the meaningful role of host-Mothers in Peace Corps Volunteers' lives.

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was innovation in Muslim communities -- (applause) -- it was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality. (Applause.)

Star

I also know that Islam has always been a part of America's story. The first nation to recognize my country was Morocco. In signing the Treaty of Tripoli in 1796, our second President, John Adams, wrote, "The United States has in itself no character of enmity against the laws, religion or tranquility of Muslims." And since our founding, American Muslims have enriched the United States. They have fought in our wars, they have served in our government, they have stood for civil rights, they have started businesses, they have taught at our universities, they've excelled in our sports arenas, they've won Nobel Prizes, built our tallest building, and lit the Olympic Torch. And when the first Muslim American was recently elected to Congress, he took the oath to defend our Constitution using the same Holy Koran that one of our Founding Fathers -- Thomas Jefferson -- kept in his personal library. (Applause.)

So I have known Islam on three continents before coming to the region where it was first revealed. That experience guides my conviction that partnership between America and Islam must be based on what Islam is, not what it isn't. And I consider it part of my responsibility as President of the United States to fight against negative stereotypes of Islam wherever they appear. (Applause.)

But that same principle must apply to Muslim perceptions of America. (Applause.) Just as Muslims do not fit a crude stereotype, America is not the crude stereotype of a self-interested empire. The United States has been one of the greatest sources of progress that the world has ever known. We were born out of revolution against an empire. We were founded upon the ideal that all are created equal, and we have shed blood and struggled for centuries to give meaning to those words -- within our borders, and around the world. We are shaped by every culture, drawn from every end of the Earth, and dedicated to a simple concept: E pluribus unum -- "Out of many, one."

Now, much has been made of the fact that an African American with the name Barack Hussein Obama could be elected President. (Applause.) But my personal story is not so unique. The dream of opportunity for all people has not come true for everyone in America, but its promise exists for all who come to our shores -- and that includes nearly 7 million American Muslims in our country today who, by the way, enjoy incomes and educational levels that are higher than the American average. (Applause.)

Moreover, freedom in America is indivisible from the freedom to practice one's religion. That is why there is a mosque in every state in our union, and over 1,200 mosques within our borders. That's why the United States government has gone to court to protect the right of women and girls to wear the hijab and to punish those who would deny it. (Applause.)

Star

So let there be no doubt: Islam is a part of America. And I believe that America holds within her the truth that regardless of race, religion, or station in life, all of us share common aspirations -- to live in peace and security; to get an education and to work with dignity; to love our families, our communities, and our God. These things we share. This is the hope of all humanity.

Of course, recognizing our common humanity is only the beginning of our task. Words alone cannot meet the needs of our people. These needs will be met only if we act boldly in the years ahead; and if we understand that the challenges we face are shared, and our failure to meet them will hurt us all.

For we have learned from recent experience that when a financial system weakens in one country, prosperity is hurt everywhere. When a new flu infects one human being, all are at risk. When one nation pursues a nuclear weapon, the risk of nuclear attack rises for all nations. When violent extremists operate in one stretch of mountains, people are endangered across an ocean. When innocents in Bosnia and Darfur are slaughtered, that is a stain on our collective conscience. (Applause.) That is what it means to share this world in the 21st century. That is the responsibility we have to one another as human beings.

And this is a difficult responsibility to embrace. For human history has often been a record of nations and tribes -- and, yes, religions -- subjugating one another in pursuit of their own interests. Yet in this new age, such attitudes are self-defeating. Given our interdependence, any world order that elevates one nation or group of people over another will inevitably fail. So whatever we think of the past, we must not be prisoners to it. Our problems must be dealt with through partnership; our progress must be shared. (Applause.)

Now, that does not mean we should ignore sources of tension. Indeed, it suggests the opposite: We must face these tensions squarely. And so in that spirit, let me speak as clearly and as plainly as I can about some specific issues that I believe we must finally confront together.

The first issue that we have to confront is violent extremism in all of its forms.

Star

In Ankara, I made clear that America is not -- and never will be -- at war with Islam. (Applause.) We will, however,

Article 21 of The treaty with Emperor of Morocco states that The Mohammedan Law [The Holy Qur'an] is The Supreme Law of the Continental American territories. The Treaty of Tripoli, Article 11 say the United States is not founded on the Christian religion!

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President Obama mentioned two treaties; the Treaty with Morocco and Treaty of Tripoli in 1796.

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The Barbary Treaties 1786-1816 Treaty with Morocco - The English Translation of 1786

[Barbary Treaties Menu](#)

The Arabic original of this treaty and the English translation thereof of 1786 have been examined by Dr. C. Snouck Hurgronje, of Leiden, whose comments and notes, and translation of various articles, are as follows:

[The Seal]

The inner circle of the seal contains the name "Muhammad, son of Abdallah, son of Isma'il, God is his protector and his Lord." The border of the seal contains the verse taken from the well-known poem in praise of the Prophet, called the Burdah, which verse occurs in several other seals of these North African documents: "He who takes the Apostle of God for his helper, if the lions encounter him in their jungles, they will withdraw."

[The Text]

*"America" is Latin for Morocco, in Spanish = Marikane, Marrakesh = French.
Murakush = Arabic = Morocco*

Praise be to God! This is the written document of the articles of peace which we have established with the Americans [Marikanos] and which we have confirmed in this book and sealed with our seal, in order that they may remain permanent, if God please. Written in Murakush [Marrakesh] the twenty-fifth of the blessed month of Shaban of the year two hundred and thousand.

I have given this literal translation of the introduction merely as a specimen, although it presents no essential difference from the translation of 1786. I have not thought it necessary to note all the merely formal differences occurring in the translation of the articles where they do not in the least affect the meaning.

The first article is that these articles mentioned in this book, being twenty-five articles, have been agreed upon by both parties. That took place in the presence of their agent, the Honorable Thomas Barclay, who came here from the side of the American States [Estados al-Marikanos] and whom they had sent to supervise their affairs and their treaty of peace with us. *AKA "United States"*

The second article is that if there shall be war with any nation whatever, no ship of either of the parties shall sail out and take the colors of the enemy, going to help the enemy, neither from our side nor from that of the Americans.

The third article is that if war has been made with any nation whatever, and a ship has been captured from people belonging to that nation, and there shall be found on board a Moslem or a Christian with goods belonging to them, they shall be at liberty with their goods. Even if they were carrying goods belonging to a nation with whom we are at war [such goods] shall not be taken from their hands nor shall they be compelled to unload them, for the sake of the peace prevailing between us and them.

The fourth article. There shall be a signal [instead of "signal or pass" the original has only one word, 'almdah, meaning "signal," "sign," "token"] between us by which we may know each other at sea. Whenever one of us meets a warship, he shall not examine it, but the declaration of the commander shall suffice him concerning her [the warship] with other ships.

The fifth article. "If either of the parties shall be at war"- the original has only "if there shall be war."

The sixth article is that if Moslems shall capture people of our [meaning here the American] nation or their goods and bring them to our [here meaning of the Moroccans] Lord (may God give him victory!), he will set them at liberty. Likewise, if Moslems from other than our dominions shall capture them and bring them into any of our ports, they shall be set at liberty, because they are under our protection and on terms of peace with us.

The seventh article. Instead of "interruption" the original has a word meaning "difficulty".

The eighth article is that if any vessel meets with a disaster and runs ashore and unloads her cargo in order to repair, she shall be at liberty to reload her cargo whenever she likes without paying duty or anything.

The ninth article is that if any vessel shall be cast on shore on any part of our coasts, she will be left to herself that she may consider what suits her best, be it to sail out from [by] another place or to transfer her cargo, or whatever else may be convenient to her. Nobody shall approach her, as she is under our protection. Likewise, if a vessel enters a port or wind forces her to put into a port, she shall not be compelled to unload her cargo; on the contrary, she shall remain under our protection until she sails out by her own free will.

The tenth article is that if any of the parties shall have an engagement with any Christian nation, and the engagement takes place near a town of one of the parties, we shall help each other against that nation until she be defeated or have gone away; or if a vessel shall be cast ashore in Oudnou or in another place, the Christians being aboard shall be under [our] protection until they reach their country, if God please.

The eleventh article is that if we are at war with any Christian nation, and we shall be in a port and our ship intends to sail out of the port, and a ship of the enemy intends to pursue her, the latter shall not sail out in pursuit of her until twenty-four hours have elapsed; and likewise, ships of the

Americans, if they are in a port during a war and they intend to sail out, no ship shall pursue her until twentyfour hours have elapsed, be they ships of the Mohammedans or of the Christians.

The twelfth article is that if a warship shall put into any of our ports, she shall not be examined but shall remain left to herself; and if there should be a fugitive prisoner on board her, he shall not be brought ashore by compulsion, nor shall the governor of the dominion where the ship stops demand from the commander of the ship the price of that prisoner.

The thirteenth article is without any important difference from the translation of 1786.

The fourteenth article is that the commerce of the merchants shall be on the same footing as that of the Spaniards, and they shall be honored and go in the towns and seaports where they like, without anybody bothering them, and they shall be like the most favored nation with us for the time being.

The fifteenth article is that the merchants shall pursue their business, and if they wish to employ assistants or interpreters, they shall be free to do so. No cargo shall be transported from one ship into another, and no ship shall be detained in the port; and if they wish to employ people to assist them in matters concerning the cargo or otherwise, they shall not have to pay more than other nations used to pay before them.

The sixteenth article has been well rendered in all essentials in the translation of 1786, but the words "are not to be made slaves" are not in the original, and the "Mexican dollar" is represented in Arabic by "royal" only.

The seventeenth article is that the merchants shall not be compelled to buy merchandise, but such as they like to buy by their free consent. The same rule is to be applied to sale, except in cases concerning which there have prevailed customs with other (Christian nations before them, who carried them [the goods?]), in which cases there will be no difficulty. [The meaning of the latter stipulation is not clearly expressed in the Arabic text.]

The eighteenth article is that goods to be loaded shall be weighed and examined before they are brought on board, in order that the ship may not be detained because they have ascertained that there is contraband on board. Now if this be the case, then only he who brought the contraband shall be punished, according to the usage applied to others before him, but the ship and its cargo and what belongs to it shall be free from guilt. [Possibly the Arabic text intended to say what is said in the translation of 1786, but in that case the attempt has entirely failed. Thus there is no expression corresponding to "unless" of that translation.]

The nineteenth article requires no correction.

The twentieth article is that if a person of our [can only mean hero the American] nation or under our flag is guilty of misdemeanor, the Consul of his nation shall pass sentence upon him. If the Consul wants the assistance of the officials of the Pasha of the place, it shall be granted to him.

The twenty-first article is that if there has been killed a Christian out of them or the reverse [sic] or has wounded him [sic], then he will be sentenced according to the rules of the Sacred [Mohammedan] Law, neither more nor less, and the trial is to take place in the presence of the Consul. If the delinquent escapes before having been sentenced, the Consul shall not be held responsible for him nor for the crime he committed. [The redaction of Article 21 is extremely inept.]

• The law of the country

The twenty-second article is that if an American citizen shall die in our country and no will shall appear, their Consul shall supervise his estate and his goods [merchandise]. and if there shall be no Consul, the effects shall be deposited in the hands of some person worthy of trust until the party shall appear who has a right to demand them, but if heirs of his are present, [the property] shall be given to the heirs without interference, or if he has designated in a will signed with his hand, the person to whom the property is to be delivered, then the question shall be submitted to the consideration of the Consul.

The twenty-third article is that the Consuls shall reside in any seaport they like, and they shall be respected like [consuls of] other (Christian nations before them. If a person of their nation has had dealings with a Moslem concerning money, and he has caused it to be lost, the Consul shall not be held responsible for it, unless the Consul has given a written declaration to that effect, in which case he shall have to pay it. If he has not given such a declaration, then nobody has a claim upon him-like [this is the case with] all the consuls.

The twenty-fourth article is that if either party should protest concerning any articles of the peace treaty, so that one asserted a question and the other asserted a question and contended that this was not according to the article, and the controversy should last a long time, then peace is to be maintained and both parties have to argue the best they can. If in the end one of them does not agree to the treaty of peace and strenuously declines [or "if neither of them agrees to the treaty of peace and both strenuously decline"], so that war is declared [literally "put into action"], then nine months shall be granted to all the merchants to remove their goods. Whenever our Lord [i. e., the Emperor of Morocco] shows a favor to any (Christian nation, we [i. e., the Americans] shall partake in it.

The twenty-fifth article is that this treaty of peace shall remain permanent, if God please, by God's might and power, a period from ["of" is evidently meant] fifty years. We have delivered this book to the above-mentioned Thomas Barclay on the first day of the blessed Ramadan of the year two hundred and thousand.

But the United States of America is not founded on the Christian religion. See the Treaty of Tripoli 1796

Barry, Treaties Men.

Source
Treaties and Other International Acts of the United States of America
Edited by Hunter Miller
Volume 2
Documents 1-40: 1776-1818
Washington: Government Printing Office 1931

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The Barbary Treaties 1786-1816 Treaty of Peace and Friendship, Signed at Tripoli November 4, 1796

[Barbary Treaties Menu](#)

Art 1	Art 2	Art 3	Art 4	Art 5	Art 6
Art 7	Art 8	Art 9	Art 10	Art 11	Art 12

Treaty of Peace and Friendship, signed at Tripoli November 4, 1796 (3 Ramada I, A. H. 1211), and at Algiers January 3, 1797 (4 Rajab, A. H. 1211). Original in Arabic. Submitted to the Senate May 29, 1797. (Message of May 26, 1797.) Resolution of advice and consent June 7, 1797. Ratified by the United States June 10, 1797. As to the ratification generally, see the notes. Proclaimed June 10, 1797.

The following fourteen pages of Arabic are a reproduction of the text in the original treaty book, first the pages of the treaty in left-to-right order of pagination, and then the "receipt" and the "note" mentioned, according to the Barlow translation, in Article 10. Following the Arabic and in the same order, is the translation of Joel Barlow as written in the treaty book—the twelve articles of the treaty, the "receipt," and the "note"; and after these is the approval of David Humphreys from the same document, which is fully described in the notes. Following those texts is the annotated translation of 1930.

[Translation]

Treaty of Peace and Friendship between the United States of America and the Bey and Subjects of Tripoli of Barbary.

ARTICLE 1.

There is a firm and perpetual Peace and friendship between the United States of America and the Bey and subjects of Tripoli of Barbary, made by the free consent of both parties, and guaranteed by the most potent Dey & regency of Algiers.

ARTICLE 2.

If any goods belonging to any nation with which either of the parties is at war shall be loaded on board of vessels belonging to the other party they shall pass free, and no attempt shall be made to take or detain them.

ARTICLE 3.

If any citizens, subjects or effects belonging to either party shall be found on board a prize vessel taken from an enemy by the other party, such citizens or subjects shall be set at liberty, and the effects restored to the owners.

ARTICLE 4.

Proper passports are to be given to all vessels of both parties, by which they are to be known. And, considering the distance between the two countries, eighteen months from the date of this treaty shall be allowed for procuring such passports. During this interval the other papers belonging to such vessels shall be sufficient for their protection.

ARTICLE 5

A citizen or subject of either party having bought a prize vessel condemned by the other party or by any other nation, the certificate of condemnation and bill of sale shall be a sufficient passport for such vessel for one year; this being a reasonable time for her to procure a proper passport.

ARTICLE 6

Vessels of either party putting into the ports of the other and having need of provisions or other supplies, they shall be furnished at the market price. And if any such vessel shall so put in from a disaster at sea and have occasion to repair, she shall be at liberty to land and reembark her cargo without paying any duties. But in no case shall she be compelled to land her cargo.

ARTICLE 7.

Should a vessel of either party be cast on the shore of the other, all proper assistance shall be given to her and her people; no pillage shall be allowed; the property shall remain at the disposition of the owners, and the crew protected and succoured till they can be sent to their country.

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ARTICLE 8.

If a vessel of either party should be attacked by an enemy within gun-shot of the forts of the other she shall be defended as much as possible. If she be in port she shall not be seized or attacked when it is in the power of the other party to protect her: And when she proceeds to sea no enemy shall be allowed to pursue her from the same port within twenty four hours after her departure.

ARTICLE 9.

The commerce between the United States and Tripoli,-the protection to be given to merchants, masters of vessels and seamen,- the reciprocal right of establishing consuls in each country, and the privileges, immunities and jurisdictions to be enjoyed by such consuls, are declared to be on the same footing with those of the most favoured nations respectively.

ARTICLE 10.

The money and presents demanded by the Bey of Tripoli as a full and satisfactory consideration on his part and on the part of his subjects for this treaty of perpetual peace and friendship are acknowledged to have been received by him previous to his signing the same, according to a receipt which is hereto annexed, except such part as is promised on the part of the United States to be delivered and paid by them on the arrival of their Consul in Tripoli, of which part a note is likewise hereto annexed. And no presence of any periodical tribute or farther payment is ever to be made by either party.

ARTICLE 11.

As the government of the United States of America is not in any sense founded on the Christian Religion, as it has in itself no character of enmity against the laws, religion or tranquility of Musselman, and as the said States never have entered into any war or act of hostility against any Mehomitan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

European enslavers forced Moors into being Christians so that

ARTICLE 12. Moors could not be under the protection of The Mohammedan Law by way of Treaty with the Emperor of Morocco. Facts.

In case of any dispute arising from a notation of any of the articles of this treaty no appeal shall be made to arms, nor shall war be declared on any pretext whatever. But if the (consul residing at the place where the dispute shall happen shall not be able to settle the same, an amicable reference shall be made to the mutual friend of the parties, the Dey of Algiers, the parties hereby engaging to abide by his decision. And he by virtue of his signature to this treaty engages for himself and successors to declare the justice of the case according to the true interpretation of the treaty, and to use all the means in his power to enforce the observance of the same.

Signed and sealed at Tripoli of Barbary the 3d day of Jumad in the year of the Higera 1211-corresponding with the 4th day of Novr 1796 by

JUSSUF BASHAW MAHOMET Bey
SOLIMAN Kaya
MAMET Treasurer
GALIL Genl of the Troops
AMET Minister of Marine
MAHOMET Comi of the city
AMET Chamberlain
MAMET Secretary
ALLY-Chief of the Divan

*This same evil is being done to
The Moor AbdelAtim Mohammed-EL by
maliciously changing my legal/ lawful
Moorish appellation to the Christian
STRAWMAN ERIC VINCENT SMITH, see: United
States Codes of the Law Title 18 section 2428 241,
Title 3 section 481; Title 42 section 1983.*

Signed and sealed at Algiers the 4th day of Argib 1211-corresponding with the 3d day of January 1797 by

HASSAN BASHAW Dey
and by the Agent plenipotentiary of the United States of America
[Seal] Joel BARLOW

*You all should be ashamed of
Yourselves.*

[The "Receipt"]

Praise be to God &c-

The present writing done by our hand and delivered to the American Captain OBrien makes known that he has delivered to us forty thousand Spanish dollars,-thirteen watches of gold, silver & pinsbach,-five rings, of which three of diamonds, one of saphire and one with a watch in it, One hundred & forty piques of cloth, and four caftans of brocade,-and these on account of the peace concluded with the Americans.

Given at Tripoli in Barbary the 20th day of Jumad 1211, corresponding with the 21st day of Novr 1796-

(Signed) JUSSUF BASHAW-Bey whom God Exalt

The foregoing is a true copy of the receipt given by Jussuf Bashaw- Bey of Tripoli-

(Signed) HASSAN BASHAW-Dey of Algiers.

The foregoing is a literal translation of the writing in Arabic on the opposite page.

JOEL BARLOW

[The " Note "]

On the arrival of a consul of the United States in Tripoli he is to deliver to Jussuf Bashaw Bey-

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Merriam- Webster's Collegiate® Dictionary

TENTH EDITION

Merriam-Webster, Incorporated
Springfield, Massachusetts, U.S.A.

play the bagpipe] (14c) 1 : a bellows-blown bagpipe popular in the 17th and 18th centuries 2 : a small knapsack; also : a bag with one shoulder strap — called also *musette bag*

mymy-ze-em\ n [L *Museum* place for learned occupation, fr. *muséion*, fr. neut. of *Mouséios* of the Muses, fr. *Mousa*] (1672) : an institution devoted to the procurement, care, study, and display of lasting interest or value; also : a place where objects are exhibited

piece n (1901) 1 : something preserved in or suitable for a

2 : one that is out-of-date; a thing of the past

mash, esp 3 also 'mûsh\ n [prob. alter. of *mash*] (1671) 1 : a porridge made with cornmeal boiled in water or milk 2 : something soft and spongy or shapeless 3 a : weak sentimentality

b : mawkish amorousness

2 : (ca. 1781) *chiefly dial* : to reduce to a crumbly mass ~ vi, vt

to fly in a partly or nearly stalled condition — *masher n*

3 : [prob. fr. F *marchon*, 1st pl. imper. of *marcher* to move, fr. MF *marchier* — more at MARCH] (1897) : to travel esp. over land with a sled drawn by dogs — often used as a command to a dog — *masher n*

4 : (1902) : a trip esp. across snow with a dog team

soom \mash-,rûm, -rûm; chiefly Northern & Midland -rûm; dial -rûm, -rûm, -rûm\ n [alter. of ME *museroun*, fr. MF *mousseroun*] (1533) 1 a : an enlarged complex round fleshy fruiting body of a fungus (as a basidiomycete) that is typically of a stem bearing a pileus; esp : one that is edible b 2 : UPSTART 3 : something resembling a mushroom

soom vi (1894) 1 : to collect wild mushrooms 2 a : to well

spread out laterally from a central source b : to become enlarged or extended : GROW 3 : to spring up suddenly or multiply rapidly

soom cloud n (ca. 1909) : a mushroom-shaped cloud; specifically caused by the explosion of a nuclear weapon

soo-shé, esp 2 also 'mû-adj mush-i-er; -est (1839) 1 a : the consistency of mush : SOFT b : lacking in definition or form 2 : excessively tender or emotional; esp : mawkishly amorous

— *mush-i-ly \mô-sha-lé, 'mû-adv — mush-i-ness \mô-shé-né\ n*

*symi-zik\ n, often attrib [ME *musik*, fr. OF *musique*, fr. L*

*Gk *mousiké* any art presided over by the Muses, esp. music, *mousikos* of the Muses, fr. *Mousa* Muse] (13c) 1 a : the art of ordering tones or sounds in succession, in combination, and temporal relationships to produce a composition having rhythm, melody, or harmony 2 a : an agreeable sound : EU-THYMIA 3 : a musical accompaniment (a play set to ~) 4 : the score of a musical composition set down on paper 5 : a distinctive type or style of music (there is a ~ for everybody —Eric Salzman)*

— *cal \mô-zî-kal\ adj* [ME, fr. MF, fr. ML *musicalis*, fr. *musica*] 1 a : of or relating to music b : having the pleasing harmonious qualities of music : MELODIOUS 2 : having an interest in or talent for music 3 : set to or accompanied by music 4 : of or relating to music or music lovers — *musi-cal-ly \mô-kal-é\ adv*

cal n (1823) 1 *archaic* : MUSICALE 2 : a film or theatrical production typically of a sentimental or humorous nature that consists of numbers and dialogue based on a unifying plot

cal box n (1829) *chiefly Brit* : MUSIC BOX

cal chairs n pl but sing in constr (1877) : a game in which players sing to music around a row of chairs numbering one less than the number of players and scramble for seats when the music stops; also : a situation of events suggesting the game of musical chairs (as in rapid or confusing activity)

cal comedy n (1765) : MUSICAL 2

cale \mô-zî-kal\ n [F *soirée musicale*, lit., musical evening] : a social entertainment with music as the leading feature

cal-ise Brit var of MUSICALIZE

cal-i-ty \mô-zî-ka-ty\ n (1853) 1 : sensitivity to, knowledge of, or talent for music 2 : the quality or state of being musical

cal-i-ous-ness

cal-i-ze \mô-zî-ka-iz\ v -ized; -iz-ing (1919) : to set to music

cal-i-za-tion \mô-zî-ka-za-shô\ n

cal saw n (1927) : a handsaw made to produce melody by bending the blade while sounding it with hammer or violin bow

cal box n (1844) : a container enclosing an apparatus that releases music mechanically when activated by a clockwork

cal drama n (1877) : an opera in which the action is not interrupted by dramatic song divisions (as recitatives or arias) and the music is determined solely by dramatic appropriateness

cal hall n (1842) : a vaudeville theater; also : VAUDEVILLE

cal-ian \mô-zî-shen\ n (14c) : a composer, conductor, or performer of music; esp : INSTRUMENTALIST — *mu-si-cian-ly \lô-adj — cian-ship \lô-ship\ n*

of the spheres] (1609) : an ethereal harmony thought by the ancients to be produced by the vibration of the celestial spheres

cal-o-gy \mô-zî-kâ-la-je\ n [L *musicologia*, fr. L *musica* music + -logy] (1909) : a study of music as a branch of knowledge or of research as distinct from composition or performance — *mu-si-ko-logical \kô-lâ-ji-kal\ adj — mu-si-co-lo-gist \kâ-la-jist\ n*

cal \mô-zî-n\ n (14c) : MEDITATION

— *cal-i-fied \lô-ified\ v -ified* (15c) : thoughtfully abstracted : MEDITATIVE — *mus-ing*

cal-on-crète \mô-zî-kô-n-kret\ mû\ n [F, lit., concrete] (1952) : a recorded montage of natural sounds often electronically modified and presented as a musical composition

\mask\ n [ME *muske*, fr. MF *musc*, fr. LL *mucus*, fr. LGk *môs*] (assumed) MPer *musk*, fr. Skt *muska* testicle, fr. dim. of *mâs* akin to OE *mûs* mouse] (14c) 1 a : a substance with a penetrating persistent odor obtained from a sac beneath the abdominal skin of male musk deer and used as a perfume fixative; also : a similar fragrance from another animal or a synthetic substitute b : the odor of musk; also : an odor resembling musk esp. in heaviness or persistence 2 : any of various plants with musky odors; esp : MUSK PLANT

musk deer n (1681) : any of a genus (*Moschus*) of small heavy-limbed hornless deer of central Asian uplands with tusked musk-producing males

mus-keg \môs-keg, -kâg\ n [Cree *maskek*] (1806) 1 : BOG; esp : a sphagnum bog of northern No. America often with tussocks 2 : a usu. thick deposit of partially decayed vegetable matter of wet boreal regions

mus-ke-lunge \môs-ka-lûng\ n, pl *muskellunge* [alter. of CanF *maskinongé*, fr. Ojibwa *maskinose*] (1789) : a large No. American pike (*Esox masquinongy*) that has dark markings, may weigh over 60 pounds (27 kilograms), and is a valuable sport fish

mus-ke-tet \môs-kat\ n [MF *mousquet*, fr. OIt *moschetto* arrow for a crossbow, musket, fr. dim. of *mosca* fly, fr. L *musca* — more at MIDGE] (ca. 1587) : a heavy large-caliber muzzle-loading usu. smoothbore shoulder firearm; broadly : a shoulder gun carried by infantry

mus-ke-teer \môs-kô-tîr\ n [modif. of MF *mousquetaire*, fr. *mousquet*] (1590) 1 : a soldier armed with a musket 2 [fr. the musketeers' friendship in the novel *Les Trois Mousquetaires* (1844) by Alexandre Dumas] : a good friend; BUDDY

mus-ke-ry \môs-ka-tré\ n (1646) 1 : MUSKETS 2 : MUSKETEERS 3 a : musket fire b : the art or science of using small arms esp. in battle

mus-ki-e or mus-ky \môs-ke\ n, pl *muskies* (1894) : MUSKELLUNGE

mus-ke-lon \môsk-mel-ôn\ n (1573) : a usu. sweet musky-scented edible melon that is the fruit of a trailing or climbing Asian herbaceous vine (*Cucumis melo*); as a : any of various melons of small or moderate size with netted skin that include most of the muskmelons cultivated in No. America b : CANTALOUP 1 c : WINTER MELON

Mus-ko-ge-an or Mus-ko-ge-an \môsk-kô-gé-an\ n (1891) : a language family of southeastern U.S. that includes Muskogee

Mus-ko-gee \mô-skô-gé\ n, pl *Muskogee or Muskogees* (1775) 1 : a member of an American Indian people of Georgia and eastern Alabama constituting the nucleus of the Creek confederacy 2 : the language of the Muskogees and of some of the Seminoles

musk ox n (1744) : a heavyset shaggy-coated wild ox (*Ovibos moschatus*) now confined to Greenland and the barren northern lands of No. America

musk plant n (1852) : a yellow-flowered No. American herb (*Mimulus moschatus*) of the snapdragon family that has hairy foliage and sometimes a musky odor

musk-rat \môsk-rat\ n, pl *muskrat or muskrats* [prob. by folk etymology fr. a word of Algonquin origin; akin to Massachusetts *musquash* muskrat] (1607) : an aquatic rodent (*Ondatra zibethica*) of the U.S. and Canada with a long scaly laterally compressed tail, webbed hind feet, and dark glossy brown fur; also : its fur or pelt

musk rose n (1577) : a rose (*Rosa moschata*) of the Mediterranean region with white flowers having a musky odor

musk thistle n (1731) : a Eurasian thistle (*Carduus nutans*) that has nodding musky flower heads and is naturalized in eastern No. America

musk turtle n (1868) : any of various small American freshwater turtles (*genera Sternotherus and Kinosternon*) that have musk glands; esp : a dark turtle (*S. odoratus*) having a strong musky odor

musky \môs-ke\ adj *musk-i-er; -est* (1613) : having an odor of or resembling musk — *musk-i-ness n*

Mus-lim \môz-lim, -mûs, 'mûz\ n [Ar *muslim*, lit., one who surrenders (to God)] (1615) 1 : an adherent of Islam; 2 : BLACK MUSLIM — *Muslim adj*

Muslim era n (1948) : ISLAMIC ERA

mus-lin \môz-lin\ n [F *mousseline*, fr. Ar *mawṣîli* of Mosul, fr. fr. al-*Mawṣîl* Mosul, Iraq] (1609) : a plain-woven sheer to coarse cotton fabric

mus-quash \môs-kwâsh, -kwôsh\ n [Massachusetts] (1633) : MUSKRAT

mus \môs\ n [origin unknown] (1591) 1 obs a : a game in which players scramble for small objects thrown to the ground b : SCRABBLE 2 slang : a confused conflict : ROW 3 : a state of disorder : MESS

mus-vt (1837) : to make untidy : DISARRANGE

mus-sel \mô-sôl\ n [ME *muscle*, fr. OE *muscelle*, fr. (assumed) VL *muscula*, fr. L *musculus* muscle, mussel] (bef. 12c) 1 : a marine bivalve mollusk (esp. genus *Mytilus*) usu. having a dark elongated shell 2 : a freshwater bivalve mollusk (as of *Unio*, *Anodonta*, or related genera) that is esp. abundant in rivers of the central U.S. and has a shell with a lustrous-nacreous lining — *Mus-sul-man, also Mus-sal-man \môs-sôl-men\ n, pl* *Mus-sul-men* — *\mô-n* or *Mussulmans* [Turk *mîslîman* & Per *musulmân*, modif. of A: *muslim*] (ca. 1583) : MUSLIM

mussy \môs-sé\ adj *muss-i-er; -est* (ca. 1859) : characterized by clutter or muss : MESSY — *muss-i-ly \môs-sa-ly\ adv — muss-i-ness \môs-sé-né\ n*

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RESOLUTION No. 75

Mr. WITKIN, Mr. Speaker, I desire at this time to call up Resolution No. 75, Printer's No. 1034.

The Resolution was read by the Clerk as follows:

In the House of Representatives, April 17, 1933. Many sons and daughters of that proud and handsome race which inspired the architecture of Northern Africa and carried into Spain the influence of its artistic temperaments have become citizens of this Nation.

In the City of Philadelphia there exists a Moorish-American Society made up of Moors, who have found here the end of their quest for a home and of the children of those who journeyed here from the plains of Morocco.

This Society has done much to bring about a thorough absorption by these people of those principles which are necessary to make them good American citizens. These Moorish Americans have since being here missed the use of the titles and name annexations that were so familiar at home and which are used in accordance with the doctrines of the religious faith to which they are adherents therefore be it, Resolved That this House commends the Moorish-American Society of Philadelphia for the efficient service it has rendered the Nation in bringing about a speedy and thorough Americanization of these former Moors and that in accordance with the fullest right of religious independence guaranteed every citizen we recognize also the right of these people to use the name affixes El or Ali or Bey or any other prefix or suffix to which they have heretofore been accustomed to use or which they may hereafter acquire the right to use.

On the question, **Will the House Adopt the resolution?**

It was Adopted May 4, 1933

Is this the reason why you illegally changed my Moorish appellation [name] ???

Webster's
New World™

Hebrew Dictionary

Hebrew/English ■ English/Hebrew

Hayim Baltsan

The United States District Courts are violating the first (1st) Amendment to the Organic Constitution for the United States of America - Republic. "Marijuana" is a slang word which has no word origin. Therefore "Marijuana" is a word "made-up" in order to place unjust "codes" upon to stop illegally stop people from practicing or exercising their Rights under the first amendment.



Wiley Publishing, Inc.

Cannabis [Greek] or Kanabos [Hebrew] is a herb created by Allah and was/is used for the making of the Holy Anointing Oil.

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kan - kara

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Kanabos [Cannabis] is a Portmanteau. It is two words made into one word.
Example : Kaneh & Bosom = Kanabos.

▢ **Boostan ha-Galeel** (Bustan Hagalil) בוסטאן הַגָּלִיל *nm* village (est. 1948) in N. Galilee, 2 km N. of Akko (Acre). Pop. 487.

boot *al-***lah** *v* בוטל was cancelled; was abolished; (*pres mevootal*; (*v=b*); *fut yevootal*).

booz בוז *nm* contempt.

booz le- ! בּוֹזֶל ! *interj* boo! down with shame on ...!

bor *-ot* בּוֹר *nm* pit; dungeon.

bor *-ot* **shofkheen** בּוֹר שׁוּפְכִּין *nm* cesspit.

bore *-t* בּוֹרָא *v pres* creates; (*psf bara*; *fut yeevrah* (*v=b*)).

(*ha*) **bore** הבּוֹר *nm* the Creator; the Maker.

boreg/**brageem** בּוֹרְגָּם *nm* screw; (*pl+of*: **borgey**).

borer/**eem** בּוֹרֵר *nm* 1. arbitrator; 2. sorter (*pl+of*: **ey**).

borer אֲפִיקֵם *nm* borer אֲפִיקִים channel selector (electronics).

borer makhree'a בּוֹרֵר מַכְרִיעָה *nm* umpire.

boreroot *-yot* בּוֹרָה *nf* arbitration.

boreroot khovah בּוֹרָה חֻכָּה *nf* obligatory arbitration.

(*ha-kadosh*) **borkhoo** בּוֹרְקֻה *nm* the קדוש ברוך הוא God Almighty. [colloq.]

, **bos** *-eem* בּוֹס *[slang] nm* boss.

bosem/**bsameeem** בּוֹסֵם *nm* perfume; scent (*pl+of*: **bosmey**).

boser בּוֹסֵר 1. *adj* unripe (fruit, idea); 2. *nm* fruit that is not yet ripe.

(*neesoo'ey*) **boser** נִשּׂוֹאִי בּוֹסֵר *nm pl* under-age marriage.

botneem בּוֹטְנֵם *nm pl* (*sing: boten*) peanuts.

bots בּוֹטִין *nm* mud.

bootsee *(npr bootsee)* בּוֹצִי *-t* *adj* muddy.

boydem בּוֹיְדָם *[slang] (Yiddish) nm* attic.

bozmanee *-t* בּוֹצְמָנִי *-t* *adj* simultaneous.

bozmaanet בּוֹצְמָנִית *adv* simultaneously.

▢ **Brakhah** בְּרָכָה *nm* communal settlement (est. 1983) on Mount **Greezeem**, overlooking the town of Nablus.

brakhah *-ot* בְּרָכָה *nf* blessing; greeting; (+*of*: beerlkat/-khot; *k=kh*).

(*geshem*/*geeshmey*) **brakhah** גִּשְׁמָה *nm* bountiful rain.

(*ateret*) **brakhot** בְּרָכּוֹת *nf* a sheaf of blessings.

bram בְּרָם *adv* yet; however.

brarah בְּרָרָה *[colloq.] nf* 1. second-rate fruits (specifically: oranges); 2. left-overs; second-rate (also *figurat.*).

bree *lakh* *-kheem* בְּרִיחָה *nm* bolt; latch; (*pl+of*: **ey**).

breekhah *-ot* בְּרִיחָה *nf* flight; escape; (+*of*: **at**).

▢ “(*ha*)**breekhah**” (“Bricha”) בְּרִיחָה “בריחה” (*hist.*) the “underground railway” movement that in the years 1945-1948 gathered Jews from all over liberated Europe to ship them “illegally” to Palestine.

breeoot בְּרִיאָה *nf* health.

(*meesrad* *ha*) **breeoot** בְּרִיאָה *nm* Ministry of Health.

breet /-ot בְּרִית *1. covenant; 2. circumcision ceremony; 3. pact; 4. fraternity.*

◊ **breeta** בריתה [slang] *nm* reception which some parents give on occasion of the birth of a girl to parallel that of a boy's "Brith mila" (see ◊ **breet meelah** below).

□ **breet ha-mo'atsot** ברית המועצות *nm* the Soviet Union.

◊ **breet meelah** ברית מילה (Brith Mila) Jewish rite of circumcision performed at a religious and social ceremony held on the eighth day after birth of a boy.

(artsot ha) **breet** ארץת הבית *nm* the United States.

(ba'al/-at) **breet** בעל-ברית *nmf* ally.

(ben/-ey) **breet** בְּרִיטיָּה *nm* fellow-Jew.

"(ha)breet ha-khadashah" ברית החדש *nm* the New Testament.

(karat/-tah/-atetee) **breet** כָּרְתָה *v* made a covenant; entered an alliance; (*pres koret etc; fut yekhrot etc*).

(lookhot ha) **breet** לוחות הברית *nm pl* the holy tablets of the Decalogue (Bibl.).

(ha) **breeyot** בריות *nm pl* (*sing: breeyah*) the people.

brekh|ah/-ot (also pronounced: breykh|ah/-ot) בריכת *nf* pool; (+of: -at).

□ **Brekhat 'Amal** בריכת עמל see "Sakhneh".

□ **Brekhat HaMeshoosheem** בריכת המשושים *nf* "the Hexagon Pool"- waterfall and pool surrounded by columns in the Golan Heights. 6 km NE of the Jordan estuary.

brekh|at sekheeyah בריכת שחיה *nf* swimming pool.

□ **Brekhot Shelomo** בריכות שלמה *pl* "King Solomon's Pools" - complex of 3 large open ancient water reservoirs 4 km S. of Bethlehem.

bresheet בראשית *nm* "in the beginning" (Genesis).

(ma'asleh/-ey) **bresheet** בראשית *nm* act of Creation.

brer|ah/-ot (also pronounced: breyrah/-ot) ברירה *nf* choice; alternative; (+of: -at).

(en) **brerah** (or: eyn etc) אין ברירה *nf* no alternative; no choice left.

(be-let) **brerah** לית ברירה *nf* in the absence of an alternative.

(let) **brerah** לית ברירה *nf* no alternative.

(yesh) **brerah** יש ברירה *nf* there is a way.

brer|at/-ot kenas ברירת קנס *nf* fine (usually for traffic offences) the payment of which dispenses one from being tried in court.

breykh|ah/-ot בריכה see **brekh|ah/-ot** and derivatives, above.

breyrah/-ot ביריה see **brer|ah/-ot** and derivatives, above.

brokh/-eem ברוך [slang] *nm* (Yiddish) disaster; misfortune: bad luck.

brookhah ha-ba'ah! ברוכה הבאה! (greeting) welcome! (addressing a female).

vi inf leentot; pst natah; pres etc.; 2. להטota vt inf lehatot; eh; fut yateh.
לראש adv me-אֵל le-rosh; canav.
הגמוניה nf hegmonyah-וּ-וֹת (+of: -ot).
האגלוֹת (+of: -egillat/-ot).
govah/gvaheem (pl+of: govhey).
homlah-וּ-וֹת (+of: -ot).
הסכלות שׂוֹי nm see/-ey
להגביה inf leahgabeeah; pst beeha; fut yagbeeah; 2. העולות לְהַלְלָה; pres ma'aleh; fut ya'aleh.
metol'אַבָּוֹת.
ל/or shleem (pl+of: -ey).
eshet/-shot.
masok/-eem (pl+of: -ey).
yoom.
heenom.
הוּא!
הagalheem (pl+of: -hey).
ah/kesadot (+of: kasdat).
-ot: -at).
la'azar; pst 'azar; pres 'ozer; fut ssist) inf lesaye'a'; pst seeya';
yesaye'a'.
ולא יכול של לא בואה inf she-lo lavo.
הוֹדֵה יכול של לא לעשות inf la'azar laredet; pst etc; fut ya'azor etc.
אין ביכולתו להימנע מכך ain eyn sheemana' mee-kakh.
הרני נשבע v pres harennee alakh (m/f).
-et.
av/rabat (m/f) 'ezer.
'ezrah; 2. מנה (portion) nf enlat/-ot).
dj khaslar/-rat oneem.
מצב nm matsav/
חן nm khosher yesha'.
בקש v imp sing בְּקַשׁ.
bevakashah!
-ot (+of: sfat/-ot).
להתפנ inf leetpor makhpilelet/etc; pres tofer etc fut yeetpor etc.
law inf lohshemt matsho'ah inf e-tesho'ah; pst heeshtamet etc; fut yeshtamet etc.
להק inf lehakeef be-tefer; pst keef etc; fut yakeef etc.
קדר nm khatsee kadoor globe.
הרי חזי הכרור המזרחי nm ha-meezrakhee.
הרי חזי הכרור המזרבי nm ha-ma'aravee.

hemlock רֹשֶׁת nm rosh.
hemoglobin המְגָלוֹבִין nm hemoglobeen.
hemp קָנָבָס nm kanabos.
hemstitch מְכַפֵּת nm takh/takey makhpilelet.
(to) hemstitch תְּקִרְבָּה inf leetpor takh/
takey makhpilelet; pst tafar (f=p) etc; pres tofer etc;
fut yeetpor etc.
hen הַנְּגָלוֹת nf tarnegolet/-ot.
hence 1. adv mee-kan; 2. כן (therefore)
adv 'al ken.
(a week) hence כַּעֲדָר שְׁבֹועַ adv be-וּ-וֹד shavoo'a'.
henceforth adv mee-kan ve-אֵלָךְ eylakh.
hepatitis הַפְּטִיטִיס nf hepatitees.
her הָרָה (possessive case) pron shelah; 2. אותה
(accusative case) pron otah.
herald 1. nm karog; 2. הַרְבֵּר (harbinger)
mevaser/-reem (pl+of: -rey).
(to) herald 1. הַהְכִּידִי (proclaim) inf lehakhreez;
pst heekhreez; pres makhreez; fut yakhreez; 2. לְבָשָׂר (forebode) inf levaser; pst beeser (b=v); pres mevaser; fut yevaser.
herb הַרְבָּה nm 'esev/asaiveem (pl+of: 'esvey).
herd הַרְבָּה nm 'eder/adareem (pl+of: 'edrey).
(the common) herd 1. nm he-hamon;
2. הַרְבָּה (rabbit) ha-asafsoof.
(to) herd כַּעֲדָר לְהַתְּקִרְבָּה inf leheetkabets ke-וּ-דְּרֵךְ eder;
pst heetkabets etc; pres meetkabets etc; fut yeetkabets etc.
(to) herdsman רֹועֵה nm ro'eh/ro'eem (pl+of: ro'ey).
here 1. kan; 2. פה (syn) poh.
here it is הַרְבֵּה הַרְבֵּה zeh kan.
(neither) here nor there אֵין זֹה וְלֹא לְעַנְיִין eyn zeh noge'a la-eynyan.
hereafter 1. adv mee-kan ve-אֵלָךְ eylakh; 2. להַכְּאָה (hereafter) adv lehaba.
(the) hereafter 1. nm he-ateed lavo;
2. הַעוֹלָם (the world to come) nm ha-olam ha-ba.
hereby בְּזַהֲרֵךְ adv m/f ba-zeh/ba-zot.
hereditary הַרְבָּה torashitee/-i.
heredity הַרְבָּה torashlah/-ot.
herein בְּזַהֲרֵךְ adv ba-zot.
heresy כְּפִירָה kefeerlah/-ot (+of: -ot).
heretic קוֹפֵר kofer/-et.
heretofore לְפָנֶים adv lefaneem.
herewith בְּזַהֲרֵךְ adv be-zot.
heritage מִורְשֵׁת morleshet/-ashot.
hermetic הַרְמֵטִי adj hermetee/-t.
hermit 1. nmf meetbored/-et; 2. ניר נִיר monk/nun nmf nazeeer/nezeerah.
hernia שְׁבָר nm shever.
hero הַרְבֵּה יִכְּרֹר gheborlah/-ot (pl: -eem/-ot
+of: -at/-ey).
heroic 1. shel גְּבוּרָה gvoorah; 2. הַרְבֵּה hero'ee/-t.
heroin הַרְבֵּה hero'een.
heroine 1. gheborlah/-ot (+of: -ot); 2. גְּבוּרָה demoolet/-ot nasheel/-ot
-ot merkazeeit/-ot.
heroism גְּבוּרָה gvoorlah/-ot (+of: -ot).
heron הַנְּגָלוֹת anaflah/-ot (+of: -ot).

herring מְלֹהָה nm dag/-eem maloo'akh/
melookheem.
hers שְׁלָה possess. pron shelah.
(a friend of) hers יִדְרֵד שְׁלָה nm/yedeed/-ah shelah.
herself הִיא עצמה עַצְמָה hee 'atsmeh.
(by) herself בְּעַצְמָה adv be-atsmeh
(talking to) herself בְּדָבָרָה לְעַצְמָה adv be-dabrah
le-atsmeh.
(she) herself did it הִיא עצמה עשה זאת זֹאת hee 'atsmeh 'astah zot.
(to) hesitate לְהַסֵּס inf lehases; pst heeses etc; pres mehases etc; fut yehases.
hesitating, hesitant 1. מחס adj mehases/-et;
2. לְהַזְּרָעָה (indeterminately) tokh heesoos.
hesitation הַסְּזָבָה nm pl heesooseem.
(to) hew 1. לְהַדְּבָּרָבָּה inf lakhtov; pst khatav; pres khotev; fut yakhtov; 2. לְדַבְּקָה be-; pst davak (v=b) be-; pres davek be-; fut yedbok be-.
heyday תְּקוּפַת הַשִּׁיאָה nf tkooflah/-ot ha-see.
(to) hibernate 1. לְהַרְבָּה inf lakhruf; pst kharf; pres khoref; fut yakhruf; 2. לְהַתְּבִּלָּה (loaf) inf leheetbatel; pst heetbatel; pres meetbatel; fut yeetbatel.
hiccup, hiccough שְׂחָק nm sheehook/-eem (pl+of: -ey).
(to) hiccup, (to) hiccough לְשַׁחַק inf leshahek; pst sheehek; pres meshahek; fut yesahek.
hickory הַקְּרָוִיה nf heekorlyah/-ot (+of: -yat).
hickory nut הַגְּזָבָה nm egoz/-eem amereekanee/-yeem.
hidden מָוסְחָר moschhar/-eret.
(to) hide לְהַסְּתִּיר inf lehasteer; pst heester; pres masteer; fut yasteer.
(to) play hide and seek לְשַׁחַק inf lesakhek be-makhbo'eem; pst seekhek etc; pres mesakhek etc; fut yesakhek etc.
(to) hide from לְהַסְּתִּיר מִפְנֵי inf lehasteer mee-pney; pst heester etc; pres masteer etc; fut yasteer etc.
hideous אַיִלּוֹם adj ayom/ayoomah.
hierarchy 1. סָלָם solom deragot;
2. הַיְּרָכִיה heeyerarkhyah/-ot (+of: -yat).
hieroglyph קְרָטָם ketav khartoomeem.
high גָּבוֹהָ adj gavoha/gvohah.
(two feet) high בְּגֻבָּה שְׁתִּי רגֵל shtey regel.
high and dry 1. עַזְוֹב וּרְצִין azooov/-ah ve-ratsoos/oo-retsootshah; 2. קְצִין כְּנַפִּים katzin cnafim (with wings clipped) adj ketsoots/-ot kenafayeeem.
(to look) high and low לְבַדְּקָה שְׁרָק levdok be-khol (kh=k) makom she-rak efshar; pst badak (b=v) etc; pres bodek etc; fut yeevdok etc.
high explosive זָקָר zhakar nm khomjer/-rey nefets khazak/-eem.
(in) high gear בְּהַלְלָה גֻּבָּה be-heelookh gavoha.
high priest, -ess כהן cohen nmf kohen/-et gadol/-gedolah.

Hemp [Kanabos] is Cannabis Sativa. My point is made and is valid.

mango *מַנְגּוֹ* *nm* mango.
mangy 1. *מַנְגָּי* *adj* mookleh/-at sh'kheen; 2. (dirty) *מַטּוֹן* *adj* metoonaf/-efet.
manhood 1. *בָּגְרוֹת* *ng* gavroot; 2. (maturity) *מַתּוֹן* *bagroot/-yot*; 3. (bravery) *מַעֲמָץ* *omets*.
mania 1. *שִׁיגָּעָן* *nm* sheeg'a'on/-onot (+of: -ot); 2. (desire) *חַשּׁוֹקָה* *nf* teshooklah/-ot (+of: -at); 3. *מִנְהָה* *nf* maneeleyah/-ot (+of: -yat).
manicure *מְנַיקּוּר* *nm* maneekyoor/-eem.
manifest -manifest 1. *שְׁטָר* *matun* (cargo invoice) *nm* shtar/sheetrey meet'an; 2. *הַצְהָרָה* (declaration) *nf* hats'harlah/-ot (+of: -at); 3. *בָּרוּךְ* (conspicuous) *adj* baroor/broorah; 4. *בָּולֶט* *לְעֵין* (conspicuous) *adj* bolet/-et la'-ayeen.
manifestation 1. *הַפְּגָנָה* (demonstration) *nf* hafganlah/-ot (+of: -at); 2. *פִּירְסּוּם* (display) *nm* peersoom/-eem (*pl+of: -ey*).
manifesto *מְנִשְׁרָה* *nm* meenshar/-areem (*pl+of: -erey*).
manifold 1. *מְשׁוּכָּפָל* *adj* meshookhpaf/-at; 2. *מְבוּן* *adj* megoovfah/-enet.
manikin 1. *נָנוֹן* *nm* nanjas/-eset; 2. *בָּובְתָּה* (doggma) *boobat/-ot* hadgahamah.
manila paper *חָוָם נֵיאָר* *nm* neyar/ateefah koom.
(to) manipulate 1. *לְתַפְּעֵל* *inf* letafel; *pst* teefel; *pres* metafel etc; *fut* yetafel; 2. *לְהַשְׁתָּמֵשׁ בְּ* (make use of) *inf* leheeshstamesh be-; *pst* heeshtamesh be-; *pres* meeshtamesh be-; *fut* yeshtamesh be-.
manipulation 1. *תְּפִיעָוָל* *nm* teef'ool/-eem (*pl+of: -ey*); 2. *שִׁימּוֹשׁ* *nm* sheemoosh/-eem (*pl+of: -ey*).
mankind *הָאָנוֹשָׁה* *nf* ha-enoshoot.
manly *גְּבָרִי* *adj* gavree/-t.
mannequin *דּוֹגְמָן* *nm* doogman/-eet (*pl: -eem/-eyot*).
manner 1. *דָּרְךָ* (*way*) *nf* derekh/drakheem (*pl+of: -ey*); 2. *הַחְנָגוֹת* (*air*) *nf* heetnahagoot/-ot.
(after this) manner *בְּדָרְךָ זוֹ* *adv* be-derekh zo.
(by no) manner of means *פְּנִים לֹא* *be-shoom paneem* lo.
(in a) manner of speaking *כְּכִיל* *kee-v-yakhol*.
mannerism 1. *גִּינְוֹנִים* *nm pl* geenoonleem (*pl+of: -ey*); 2. *הַרְגֵּל* (*habit*) *nm* hergel/-eem (*pl+of: -ey*).
manners *נִימּוֹסִים* *nm pl* neemoosleem (*pl+of: -ey*).
mannish 1. *בָּצְרוֹה* *adv* be-tsoorah gavreet; 2. *בָּתוּךְ* (*strongly*) *adv* be-tokef.
mansion *בָּתָּה* *nm* bet/batey megooreem le-khood.
manslaughter *הַרְיִגָּה* *nf* hareeglah/-ot (+of: -at).
mantel *רוֹבֵד* *nm* roved ha-akh.
mantle *אֲדָרֶת* *nf* aderet/adarot (*pl+of: adrot*).
manual 1. *מַדְרִיךְ* *nm* madreikh/-eem (*pl+of: -ey*); 2. *סְפָר הַוּרָות* (*instruction book*) *nm* sefer/seefrey hora'ot; 3. *יָדִי* (*hand-operated*) *adj* yedanee/-t.
(training) manual *מַדְרִיךְ תְּרֵגּוֹל* *nm* madreikh/-ey teergool.
manufacture *יִצְׁוֹר* *nm* yeetsoor/-eem (*pl+of: -ey*).

(to) manufacture *לִיצְׁצָר* *inf* leyatsar; *pst* yeetsar; *pres* meyatser; *fut* yeyatser.
manufacturer 1. *מַצְּרָן* *nm* yatsran/-eem (*pl+of: -ey*); 2. *צָשָׁנִיָּן* (*industrialist*) *nm* ta'aseeyan/-eem (*pl+of: -ey*).
manufacturing *יִצְׁוֹר* *nm* yeetsoor/-eem (*pl+of: -ey*).
manure *זְבֵּל* *nm* zevleem (*pl+of: zeevley*).
manuscript 1. *קְתָּב* *nm* ketav/keetvay yad; 2. *בְּכַחְבֵּיד* (handwritten) *adj* bee-khtav yad (*kh=k*).
many 1. *רְבָּה* *adj* & *adv* harbeh; 2. *רְבִים* *pl* rableem/-ot (*m/f*).
(a great) many *חָלֵק* *nm* khelelk neekar mee-beyn.
(too) many *רְבִים מִידָּה* *rabim meeday*.
(two guests too) many *שְׁנֵי אֲוֹרָחִים יוֹתֵר מִדָּה* shney orkheem yoter meeday.
(how) many? *כַּמָּה?* kamah?
many a time *רַבָּת* *adv* pe'amem rabot.
(as) many as *רְבִים כָּל* *rabim ke-khol* (*kh=k*).
(as) many as five *עַד כִּדֵּי חִמְשָׁה* 'ad kedey khameeshah.
(a good) many of *רְבִים מִכִּין* *nm* rabim mee-beyn.
map *מַפה* *nf* maplah/-ot (+of: -at).
(to) map *לְמַפּוֹת* *inf* lemapot; *pst* meepah; *pres* memapeh; *fut* yemapeh.
(to) map out *לְתַחַנְנֵן* *inf* letakhnen; *pst* teekhnen; *pres* metakhnen; *fut* yetakhnen.
maple *אַדְרָר* *nm* eder.
(to) mar 1. *לְחַבֵּל* *inf* lekhabel be-; *pst* kheebel be-; *pres* mekhabel be-; *fut* yekhabel be-; 2. *לְקַלְּלֵל* (*spoil*) *inf* lekalkel; *pst* keekel; *pres* mekalkel; *fut* yekalkel.
marble *שִׁישׁ* *nm* shayeesh.
(to play) marbles *לְשַׁחַק* *inf* lesakhek be-goolot; *pst* seekhek etc; *pres* mesakhek; *fut* yesakhek etc.
March 1. *מְרָס* *nm* mars.
March 1. *צִוּוָה* *nf* tse'adlah/-ot (+of: tsa'adlah/-ot); 2. *שיר לְכָתָה* (*song*) *nm* sheer/-ey lekhet.
(to) march *לְצַעַד* *inf* leets'ad; *pst* tsa'ad; *pres* tso'ed; *fut* yeets'ad.
(to) march in review *לְעַבְרָה בְּסֵךְ* *inf* la'avor ba-sakh; *pst* 'avav etc; *pres* 'over etc; *fut* ya'avor etc.
(to) march out *לְהַתְּקִדְמָה* *inf* leheetkadem le-ever; *pst* heetkadem etc; *pres* meetkadem etc; *fut* yeetkadem etc.
mare 1. *סּוֹסָה* *nf* sooslah/-ot (+of: -at); 2. *אַתָּה* (*fem. donkey*) *nf* aton/-ot.
margarine *מַרְגָּרִינָה* *nf* margareenjah/-ot (+of: -at).
margin 1. *שְׁוּלִים* *nm pl* shoolim (*pl+of: -ey*); 2. *קָצָה* (*edge*) *nm* katseh/ketsavot (+of: ketseh/katsvot).
marginal *שְׁלִילִי* *adj* shoolee/-t.
marigold *צִיפּוֹרְנִי* *nm* tsiporony khatal.
marijuana *קְנָבָשׂ* *nm* knabos.
marina *מַעֲגָן* *לְמִפְרָשִׂית* *nm* ma'agan/-eem le-meefraseeyot.
merine *יָמִי* *adj* yamee/-t.

The True name for Marijuana is Cannabis Sativa which is an annual herb, see People v. Savage, 148 P.2d 654, 64 Cal. App. 2d 314.

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Merriam- Webster's Collegiate® Dictionary

A
B

TENTH EDITION

Herb (Slang—Marijuana)—
a seed producing
plant known for
its medicinal qualities.

the sea, —
things that creep on earth."

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ובכל-חיה הרמשת על-הארץ:

Marijuana is "Slang" for herb! -
Slang words has no word origin. The courts
put "codes" on a "Slang" word. SMH!

TORA

29 וַיֹּאמֶר אֱלֹהִים
בְּלֹעַשְׁבָּו וְ
הָאָרֶץ וְאֶת־
וּרְעָה לְכֶם
הָאָרֶץ וְלְכָל־
עַל־הָאָרֶץ אֲשֶׁר
עַשְׂבָּל אֶל־
אֶת־בְּלֹ אֲשֶׁר עָ
שָׂבֵע־יְהוָה־בָּקָר

ב וְכָל־הַשְׁׁבָתָן
וְכָל־אֱלֹהִים
אֲשֶׁר עָשָׂה וַיַּעֲשֵׂה
מְלָאכָתוֹ אֲשֶׁר
אֲתִי־יּוֹם הַשְׁׁבָתָן
שְׁבָתָן מִפְּלָמָל
לְעָשׂוֹת: פ
וְהַאֲרֹן בְּהַבָּיִת

בַּיּוֹם עֲשָׂוָתִי
וּכְלִי שִׁיחָה
וּכְלִיעָשֵׂב הַזֶּה
הַמְּטִיר יְהוָה
אָנוּ לְעָבָדְךָ
מִן-הָאָרֶץ וְלֹא
וַיַּצֵּר יְהוָה
מִן-הָאָדָם
וַיְתִּיצְרָר הָאָדָם
וַיַּשְׁפַּע יְהוָה
שֵׁם אֲתִיהָ
יְהוָה אֱלֹהִים
לִמְرָאָה וְתוֹךְ
הָאָרֶץ וְעַל-הָאָרֶץ

fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."

וְכַשְׁחָה יְרֵדוּ בְּדָגָת הַיּוֹם וּבְעַזְבָּן הַשְׁמִינִים
יַבְכֵל חִיהַ חַרְמָשַׁת עַל-הָאָרֶץ:

JPS HEBREW- ENGLISH TANAKH

תנ"ך

THE TRADITIONAL HEBREW TEXT AND

THE NEW JPS TRANSLATION - Second Edition

"To make any codes or Laws to prohibit "herb" and/or "Kanabos" [Cannabis] is a violation of Allah's [G-d's] Holy Word and is a violation of the first Amendment!!!



THE JEWISH PUBLICATION SOCIETY

Philadelphia 2003 · 5764

TORAH THE FIVE BOOKS OF
NEVI'IM THE PROPHETS
KETHUVIM THE WRITING

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GENESIS

When God began to create^a heaven and earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from^b God sweeping over the water—^cGod said, “Let there be light”; and there was light. ^cGod saw that the light was good, and God separated the light from the darkness. ^cGod called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

^cGod said, “Let there be an expanse in the midst of the water, that it may separate water from water.” ^cGod made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. ^cGod called the expanse Sky. And there was evening and there was morning, a second day.

^cGod said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so. ^cGod called the dryland Earth, and the gathering of waters He called Seas. And God saw that this was good. ^cAnd God said, “Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. ^cThe earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good. ^cAnd there was evening and there was morning, a third day.

^cGod said, “Let there be lights in the expanse

דָּבָרִים
אֱלֹהִים: Alah
(M) (L) (A)

רֹאשִׁית* בָּרוּךְ אֱלֹהִים אֶת הַשְׁמִים
אֶת הָאָרֶץ: בְּזַהֲרֵץ הַקָּהָה תָּהָנוּ
בְּשָׁקָע עַל־פְּנֵי תְּהֻמָּה: וְלֹאָמָר אֱלֹהִים
בְּרֹא אֹור וְתִיאַרְוּ: וְיָרָא אֱלֹהִים אֶת
הָאָרֶץ וְיָרַבְּלָא אֱלֹהִים בְּן הָאָרֶץ
בְּנֵי הַחַשָּׁךְ: וְיָרָא אֱלֹהִים לְאוֹר זָהָם
בְּלֹא שָׁקָע בְּלָא זְהִירָעָב וְלֹא־בְּלָא

יָמִים אַחֲרָיו: ^c

וְלֹאָמָר אֱלֹהִים יְהוָה רְקִיעָה בְּתוֹךְ הַפְּנִים
וְהַקָּדְשָׁה בְּנֵן קָמָם לְקָמָם: וְיָמָשׁ
אֱלֹהִים אֶת־הַקָּדְשָׁה וְבָכְלָא בְּנֵן קָמָם
אֲשֶׁר מִתְחַת לְקָרֵעַ בְּנֵן קָמָם אֲשֶׁר
מַעַל לְקָרֵעַ וְתִירְקָם: וְיָקָנָא אֱלֹהִים
לְקָרֵעַ שְׁמִים וְהַיְרָעָב וְלֹא־בְּקָרָר יְמִים

שְׁנָיו: ^c

וְלֹאָמָר אֱלֹהִים יְהוָה קָמָם מִתְחַת
הַשְׁמִים אֶל־קָדְשָׁה אֶת־אָדָם וְמִרְאָה הַבְּשָׂה
וְהַיִּקְרָבָן: וְיָרָא אֱלֹהִים לְבָקָר אֶת־
וּלְמִקְדָּשׁ הַפְּנִים קָרָא וְנִזְמָן וְנוֹא אֱלֹהִים
בְּרִיטָבוֹ, וְנוֹאָר אֱלֹהִים יְרִישָׁא קָאָרָא
הַשְּׁאַרְבָּה מִתְרַעַת זְרַע עַזְּרַעַת פָּרָה
לְמִינּוֹ אֲשֶׁר וּרְעִבָּנוּ עַל־הָאָרֶץ וְחַרְבָּן:

וְנִתְּנָא הָאָרֶץ רְשָׁא עַשְׁפָּה תְּרַדְּרָה זְדָעָה

לְקִיְּבָה וְעַזְּבָה פָּרָה אֲשֶׁר זְדָעָה

לְקִיְּבָה וְעַזְּבָה פָּרָה אֲשֶׁר זְדָעָה

עַרְבָּה וְיִרְבָּקָר וְמִשְׁלִישָׁה: ^c

a. Other: “In the beginning God created.”
b. Other: “the spirit of.”
c. Other: “one day.”

Herb

See Also Psalm 184:14

בְּעֵד
her b

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תורה בראשית ב בראשית every "herb bearing plant."

²⁹God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. ³⁰And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so. ³¹And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.

ויאמר אליהם ה' נתתי לכם את כל-עשב וגו' זרע הארץ ואת-כל-העץ אשרבו פריעץ גוץ זרע לבם יתיה לאכלה: ³⁰ולכל-חיה הארץ ולכל-עוף השמים ולכל רומש על-הארץ אשרבו נפש חיה את-כל-ירק שטח לאכלה ויהי-כון: ³¹וירא אליהם את-כל-אשר עשה והנה טוב מאד ויהי עבר ויהי-בקר يوم הששי: פ

herb

every herb is good!!!



2 The heaven and the earth were finished, and all their array. ²On the seventh day God finished the work that He had been doing, and He ceased^a on the seventh day from all the work that He had done. ³And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done. ⁴Such is the story of heaven and earth when they were created.

When the LORD God made earth and heaven—⁵when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the LORD God had not sent rain upon the earth and there was no man to till the soil, ⁶but a flow would well up from the ground and water the whole surface of the earth—⁷the LORD God formed man^b from the dust of the earth.^c He blew into his nostrils the breath of life, and man became a living being.

⁸The LORD God planted a garden in Eden, in the east, and placed there the man whom He had formed. ⁹And from the ground the LORD God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

ב ויבלו השמים והארץ وكل-צבאם:
בונכל אליהם ביום השביעי מלאכתו
אשר עשה וישפט ביום השביעי מפל-
מלאכתו אשר עשה: ³ וברך אליהם
את-יום השביעי ויקרש אותו כי ב-
שבת מפל-מלאכתו אשר-ברא אל-הים
לעשות: פ ⁴ אלה חוליות השמים
הארץ בהבראם*

ביום עשות יהוה אליהם ארץ ושמים:
וככל שיח השלוח טרם היה בארץ
וכל-עשב השרה טרם יצמח כי לא
הקצר יהוה אליהם על-הארץ ואדם
אין לעבד את-האדמה: ⁶ ועוד יعلלה
מן-הארץ והשקה את-כל-פניהם-האדמה:
וינויצר יהוה אליהם את-האדם עפר
מן-האדמה ונפח באפיו נשמת חיים
ויהי האדם לנפש חיה:
וילע יהוה אליהם גזב-עדן מקדם ונישם
שם את-האדם אשר יציר: ⁹ ויצמח
יהוה אליהם מן-האדמה כל-עץ נחמד
למראה וטוב למאכל ועץ החיים בTREE
חן ועץ הדעת טוב ורע:

ד. זעירא לפסחים מקובלים

^a Or "rested."
^b Heb. 'adam.
^c Heb. 'adamah.

The Courts do not respect Allah's
[God's] Law!!

things that creep on ear

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18 Chasten your son while there is hope,
And do not set your heart ⁵ on his destruction.

19 A man of great wrath will suffer punishment;
For if you rescue him, you will have to do it again.

20 Listen to counsel and receive instruction,
That you may be wise ^u in your latter days.

21 There are many plans in a man's heart,
Nevertheless the LORD's counsel that will stand.

22 What is desired in a man is ⁶kindness,
And a poor man is better than a liar.

23 ^wThe fear of the LORD leads to life,
And he who has it will abide in satisfaction;
He will not be visited with evil.

24 ^xA lazy man buries his hand in the ⁷bowl,
And will not so much as bring it to his mouth again.

25 Strike a scoffer, and the simple ^ywill become wary;
Rebuke one who has understanding, and he will discern knowledge.

26 He who mistreats his father and chases away his mother

19:18 Chasten. See notes on 3:11; 13:24; 22:6.

19:19 Repeated acts of kindness are wasted on ill-natured people.

19:21 See note on 16:1.

19:22 Rich liars are not kind since their lies bring harm; a kind poor man is more desirable.

19:23 fear of the LORD. See note on 1:7.

19:24 The lazy man's lack of action to move his hand from the flat, metal food saucer up to his mouth is because he is too lazy, as explained in 26:15.

19:25 scoffer...simple...understanding. Three classes of people are noted: 1) scoffers are rebuked for learning nothing; 2) simpletons are warned by observing the rebuke of the scoffer; and 3) the understanding deepen their wisdom from any reproof.

19:26 mistreats. Cf. 10:1; 15:20; 17:21,25; 28:24. The son appears to come into possession of his father's property during his parents' lifetime, but rather than caring for them, he drives them out (cf. Ex. 20:12; 21:15,17).

19:28 disreputable witness. See note on 12:17.

19:29 See note on 10:13.

You prohibit what Allah says is good [cannabis] and you sanction wine, beer, and strong alcoholic drink! !

18 Ord. 13:21. ¹⁹ Lit. to put him to death; a Jewish tradition on his crying

20 ^wPs. 37:37

21 ^xPs. 33:10,11;

Prov. 16:9; Is. 46:10;

Heb.6:17

22 ^yLit.

lovingkindness

23 ^zProv. 14:27;

[1 Tim. 4:8]

24 ^uProv. 15:19

LXX, Syr. bosom; Tg.

vg. armpit

25 ^zDeut. 13:11

[Prov. 9:8

26 ¹Prov. 17:2

27 ²Job 15:16 ³Lit.

witness of Belial.

worthless witness

29 ⁴Prov. 26:3

CHAPTER 20

1 ⁵Gen. 9:21; Prov.

23:29-35; Is. 28:7.

Hos. 4:11

2 ⁶Lit. fear or terror,

produced by the king's wrath

3 ⁷Prov. 17:14

4 ⁸Prov. 10:4 ⁹Prov.

19:15

6 ¹⁰Lit. mercy

20:1 Wine...strong drink. This begins a new theme of temperance (see 23:20,21,29-35; 31:4,5). Wine was grape juice mixed with water to dilute it, but strong drink was unmixed (see note on Eph. 5:18). While the use of these beverages is not specifically condemned (Deut. 14:26), being intoxicated always is (Is. 28:7). Rulers were not to drink, so their judgment would not be clouded nor their behavior less than exemplary (see 31:4,5). See note on 1 Tim. 3:3. mocker...brawler. "Mocker" is the same word as "scoffer" in 19:25,29; a brawler is violent, loud, and uncontrolled. Both words describe the personality of the drunkard.

20:2 See notes on 16:14; 19:12. Men who resist governmental authority injure themselves. See notes on Rom. 13:1-5.

20:3 Cf. 15:18; 17:14; 19:11.

20:4 lazy man. See notes on 6:6,11.

20:5 deep water. The wise man has keen discernment reaching to the deepest intentions of the heart to grasp wise counsel (cf. 18:4; Heb. 4:12).

20:6 There are a lot more people who are eager to brag about themselves than there are those who are truly faithful to testify of God's goodness.

7

15 "a son who causes shame and brings reproach.

27 Cease listening to instruction, my son,
And you will stray from the words of knowledge.

28 A ⁸disreputable witness scorns justice,
And ^bthe mouth of the wicked devours iniquity.

29 Judgments are prepared for scoffers,
And beatings for the backs of fools.

20 ¹Wine is a mocker,
Strong drink is a brawler,
And whoever is led astray by it is not wise.

2 The ²wrath of a king is like the roaring of a lion;
Whoever provokes him to anger sins ^{against} his own life.

3 ^bIt is honorable for a man to stop striving,
Since any fool can start a quarrel.

4 ^cThe lazy man will not plow
because of winter;
He will beg during harvest and have nothing.

5 Counsel in the heart of man is like deep water,
But a man of understanding will draw it out.

6 Most men will proclaim each his own ²goodness,

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(Ps. 51:1,2,

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ishly has ta

16 Yes, my ⁵inmost being will rejoice When your lips speak right things.

17 ^hDo not let your heart envy sinners, But ⁱbe zealous for the fear of the LORD all the day;

18 ^jFor surely there is a ⁶hereafter, And your hope will not be cut off.

19 Hear, my son, and be wise; And guide your heart in the way.

20 ^kDo not mix with winebibbers, ^lOr with gluttonous eaters of meat;

21 For the drunkard and the glutton will come to poverty, And drowsiness will clothe a man with rags.

22 ^lListen to your father who begot you, And do not despise your mother when she is old.

23 ^mBuy the truth, and do not sell it, Also wisdom and instruction and understanding.

24 ⁿThe father of the righteous will greatly rejoice, And he who begets a wise child will delight in him.

25 Let your father and your mother be glad, And let her who bore you rejoice.

26 My son, give me your heart, And let your eyes observe my ways.

27 ^oFor a harlot is a deep pit, And a seductress is a narrow well.

23:16 *inmost being.* Lit. "the kidney," which, along with the heart (cf. 3:5; 4:21-23), are figurative expressions for the inner man or the seat of one's thoughts and feelings.

23:17 *fear of the LORD.* See note on 1:7.

23:18 *there is a hereafter.* Cf. v. 24. Anyone who might envy sinners needs to know that their prosperity is brief. They will die ("be cut off"); then there will be a time when all iniquities will be dealt with and divine justice will prevail (cf. Ps. 37:28-38). The righteous will live forever (see note on 14:32).

23:19 *the way.* The way of wisdom is the only right way (4:10,11).

23:20 *winebibbers.* Cf. vv. 29-35; Deut. 21:20.

23:22 Cf. 1:8; 2:1; 3:1; 4:1; 5:1; Eph. 6:1.

23:23 *Buy the truth.* Obtain the truth at all costs. See notes on 4:5-7; cf. Matt. 13:44-46. Then never relinquish it at any price (see Dan. 1:8ff.).

23:24,25 See notes on v. 15; 13:24.

23:27,28 *harlot...seductress.* Cf. 22:14. The terms refer to any immoral woman. See notes on 2:16; 5:3-5; 7:5-27; 9:13-18. Falling into her clutches should be as frightening as the prospect of falling into a deep pit or well, from which there is no escape.

23:29-35 This passage offers a powerful warning against drunk-

16 ⁵Lit. kidneys
17 ^hPs. 37:1; Prov. 24:1, 19 ⁱProv. 28:14
18 ^j[Ps. 37:37]
 ⁶Future, lit. *latter end*
20 ^kProv. 20:1; 23:29, 30; Is. 5:22; Matt. 24:49; [Luke 21:34]; Rom. 13:13; [Eph. 5:18]
22 ^lProv. 1:8; Eph. 6:1
23 ^mProv. 4:7; 18:15; [Matt. 13:44]
24 ⁿProv. 10:1
27 ^oProv. 22:14

28 ^pShe also lies in wait as for a victim, And increases the unfaithful among men.

29 ^qWho has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes?

30 ^rThose who linger long at the wine, Those who go in search of ^smixed wine.

31 ^tDo not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly, At the last it bites like a serpent, And stings like a viper.

32 Your eyes will see strange things, And your heart will utter perverse things.

33 Yes, you will be like one who lies down in the ⁸midst of the sea, Or like one who lies at the top of the mast, *saying:*

34 ^u"They ^vhave struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall ^wI awake, that I may seek another ^xdrink?"

24 Do not be ^yenvious of evil men, Nor desire to be with them; For their heart devises violence, And their lips talk of troublemaking.

CHAPTER 24

1 ¹Ps. 1:1; 37:1; Prov. 23:17

eness, presented as a riddle (v. 29) with its answer (v. 30). Following the riddle, come exhortations (vv. 31,32) and descriptions of the drunkard's delirious thoughts (vv. 33,35).

23:30 *mixed wine.* See note on 20:1. Lingering long at the wine is indicative of constant drinking, so as to induce drunkenness (cf. 1 Tim. 3:3; Titus 1:7). Searching for more to drink indicates the same pursuit.

23:31 *wine when it is red.* This describes wine when it is especially desirable and when it is most intoxicating, perhaps as "strong drink" or mixed with spices only and not water, as opposed to the "new wine" (3:10), which was fresh and unfermented or less fermented (cf. Hos. 4:11).

23:32 *bites...stings.* This recounts the hangover, but also the more than likely destructive consequences (cf. Is. 59:5; Jer. 8:17).

23:33 The delirium and distortion of reality are part of the drunkard's miserable experience (see note on 1 Cor. 6:12).

23:34 Here is the warning about the dizziness, sickness, and confusion of the drunkard, like being seasick at the top of the mast, the most agitated point on a ship in strong seas.

23:35 The drunkard's lack of sense is so severe that his first waking thought is to repeat his debauchery and dangerous sin.

24:1,2 Cf. 23:3,17.

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HOLLY L. WOLCOTT
CITY CLERK

SHANNON D. HOPPES
EXECUTIVE OFFICER

When making inquiries relative
to this matter, please refer to
the Council File No.

City of Los Angeles

CALIFORNIA



OFFICE OF THE
CITY CLERK

Council and Public Services Division
200 N. Spring Street, Room 395
Los Angeles, CA 90012
General Information - (213) 978-1133
FAX: (213) 978-1040

PATRICE Y. LATTIMORE
ACTING DIVISION MANAGER

clerk.lacity.org

ERIC GARCETTI
MAYOR

CERTIFICATION

I, City Clerk of the City of Los Angeles and ex-officio Clerk of the City Council of the City of Los Angeles, do hereby certify and attest the foregoing to be full, true and correct copy of the original **NOTICE OF OWNER OF ALLODIM TITLE LAND PATENT FEE SIMPLE AND NOTICE OF FOREIGN JURISDICTION TO ALL U.S. STATE AGENTS AND OFFICERS FROM THE MOOR-AMERICAN NATIONAL GOVERNMENT CONSULATE**, from Council File 15-0160-s756, in its entirety.

In Witness Whereof, I have hereunto set my hand and affixed the seal of the City of Los Angeles, this 6th day of JUNE, 2018.

City Clerk of the City of Los Angeles

By

Julia Amani, Deputy Clerk

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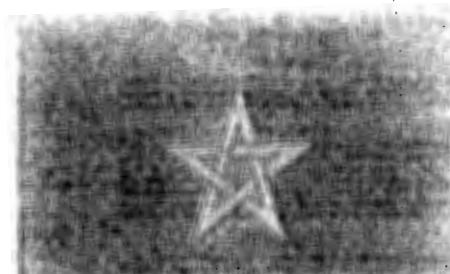
Moor-American National
Government and Consulate Embassy
Foreign Jurisdiction
City of Los Angeles Council File
No. 15-0160-s756
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MOROCCO

See Attachments with dates off

- 4-16-2013 (Notice of Foreclosure
Jurisdiction)
- 5-14-2013 (Grant Deed)
- 5-20-2013 (Notice to LOS
Angeles Police Dept.)
- 6-21-2013 (Notice to LOS
Angeles Police Dept.).

(Case Number:
CV13-04991-JFW(VBKx))

The Moor American National Government & Consulate

Moorish Khalifornia

Latitude -32° 32' N to 42° N
Longitude -114° 8' W to 126° 26' W

To: Michael N. Feuer, City Attorney
 Attn: Gary G. Geuss, Chief Assistant City Attorney
 Cory M. Brente, Supervising Assistant City Attorney
 Elizabeth Greenwood, Deputy City Attorney United Postal Service 125XW8144274603935
 Daniel M. Lench, Paralegal II - Office of the City Attorney, Police Litigation Unit
 Via United States Postal Service Certified Mail 70113500 0001 8265 1503 Sent on 9/5/2013

To: Los Angeles Superior Court
 via United States Postal Service Certified Mail 70113500 0001 8265 1510
 To: United States District Court - Central District of California UPS 125XW814273556568
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To: Wedgewood Community Fund II, LLC
 via United States Postal Service Certified Mail 70113500 0001 8265 1539

To: Maxim Properties
 Via United States Postal Service Certified Mail 70113500 0001 8265 1541

To: Polly Watts, Polly Watts, broker
 Via United States Postal Service Certified Mail 70113500 0001 8265 1558

RE: United States District Court CENTRAL DISTRICT OF CALIFORNIA Case number CV13-04991-JFW(VBKx)
 Los Angeles Superior Court case number BC509376

Notice of Status, Nationality, and Jurisdiction
 To be placed upon the Public Record by the Corporate
 Wards Gary G. Geuss, Michael N. Feuer, Cory M. Brente,
 Elizabeth Greenwood, Daniel M. Lench, Maxim Properties,
 Wedgewood Community Fund II LLC, Polly Watt - Polly
 Watts broker; Must show proof of Delegation of
 Authority Order upon Public Record, to Honor all stated
 Herein.

From: The Moor American Consul Abdel-Altin Mohammed-El

3675 Grayburn Avenue

Los Angeles, California Republic not in a federal zone,
 See Organic U.S.A. Republic constitution Article 1
 Section 8 & Article 4 section 4

الله الرحمن الرحيم

Peace and much blessing to all who obey Allah, The Lord and Creator
 of the heavens and earth and all in between.

I am the natural man ABDELALTIN MOHAMMED-EL who by birthright and
 nationality am a Moor American, I am not a negro, black, colored, african
 American, U.S. 14TH Amendment citizen/person nor the strawman/corporation
 in all capital entitled ABDELALTIN MOHAMMED-EL. I am making a special
 Appearance In Propria Persona Sui Juris. My Moor American Rights are secured
 by the unbroken Peace and Friendship Treaty between the United States
 of America and The Empire of Morocco - 1787 A.D. & The Organic U.S.A
 Republic 1787 A.D. Article 6 sections 1 & 2 [see below].

515-511-9735/9736

Treaty of Peace and Friendship 1787

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Now the Department of Justice want to act
like they don't know who I am. S M H

September 2008

PUBLIC INQUIRY UNIT
P.O. BOX 944255
SACRAMENTO, CA 94244-2550
(916) 322-3360
TOLL FREE: (800) 952-5225
TTY: CA Relay Service
(800) 735-2922

PRIC-236045

Mr. & Mrs. Abdel-Alim Mohammed El-
[REDACTED] Street
[REDACTED], CA 90[REDACTED]30

100TH United States Congress House concurrent Resolution 331,
1933 Legislative Journal-House Resolution number 75, "EL, Bey, Ali"

Dear Mr. & Mrs. Mohammed El:

Thank you for your correspondence to the Office of Attorney General Edmund G. Brown Jr.

We appreciate hearing from citizens on matters of public concern. However, we are prohibited by law from representing private individuals or providing legal advice, legal research or legal analysis to private individuals under any circumstances.

We recommend that you consult with a private attorney. An attorney would directly represent your interests and is the one whose advice would be most helpful to you. You may obtain a referral to a certified lawyer referral service by calling the State Bar at 1-866-442-2529 (toll free in California) or 415-538-2250 (from outside California), or via their website at: <http://www.calbar.ca.gov>.

We regret than we cannot be of further assistance to you, but hope that the information we have provided clarifies our restrictions in regard to your request. As a courtesy, we are also returning your original documents as you may need them in the future. Thank you again for writing.

Sincerely,

C. Hallinan
C. Hallinan
Public Inquiry Unit

For EDMUND G. BROWN JR.
Attorney General

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BLACK'S LAW DICTIONARY

Definitions of the Terms and Phrases of
American and English Jurisprudence,
Ancient and Modern

By

HENRY CAMPBELL BLACK, M. A.

Author of Treatises on Judgments, Tax Titles, Intoxicating Liquors,
Bankruptcy, Mortgages, Constitutional Law, Interpretation
of Laws, Rescission and Cancellation of Contracts, Etc.

*M. Campbell
John Doe*

REVISED FOURTH EDITION

By

THE PUBLISHER'S EDITORIAL STAFF

"Lawyers" are "Scribes" in the Bible.

*See Matthew 22:35; 2:4; Luke 10:25; Mark 12:28
Matthew 23:27-39; Luke 16:14-17; Luke 11:45-54*

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Moors are Free "white" People Caucasians are not white people

FREE

right to go on land again and again as often as may be reasonably necessary. Thus, in the case of a tenant entitled to emblems.

FREE FISHERY. See Fishery.

FREE ICE. All ice in navigable streams not included within that authorized to be appropriated is sometimes called "free" ice, and does not belong to the adjacent riparian owners, but to the person who first appropriates it. *Hudson River Ice Co. v. Brady*, 158 App.Div. 142, 142 N.Y.S. 819, 821.

FREE LAW. A term formerly used in England to designate the freedom of civil rights enjoyed by freemen. It was liable to forfeiture on conviction of treason or an infamous crime. *McCafferty v. Guyer*, 59 Pa. 116.

FREE LOVE. Consorting with opposite sex at pleasure without marriage. *Robinson v. Casey*, Tex.Civ.App., 272 S.W. 536, 538.

FREE MEN. Before the Norman Conquest, a free man might be a man of small estate dependent on a lord. Every man, not himself a lord, was bound to have a lord or be treated as unworthy of a free man's right. Among free men there was a difference in their estimation for *Wergild*. See *Liber Homo*.

FREE ON BOARD. Means that the subject of sale is to be loaded for shipment without expense to the buyer. *Olsen v. McMaken & Pentzien*, 139 Neb. 506, 297 N.W. 830, 832.

FREE PASS. The power of riding over a railroad without payment of the customary fare. *Coco v. Oden*, 143 La. 718, 79 So. 287, 288, 8 A.L.R. 679; *Tripp v. Michigan Cent. R. Co.*, C.C.A.Mich., 238 F. 449, 458, L.R.A.1918A, 758.

FREE SCHOOL. Where no charge is made for tuition. *Vincent v. County Board of Education of Talladega County*, 222 Ala. 216, 131 So. 893, 894.

FREE SERVICES. In feudal and old English law, such feudal services as were not unbecoming the character of a soldier or a freeman to perform; as to serve under his lord in the wars, to pay a sum of money, and the like. 2 Bl.Comm. 60, 61.

FREE SHAREHOLDERS. The free shareholders of a building and loan association are subscribers to its capital stock who are not borrowers from the association. *Steinberger v. Independent B. & S. Ass'n*, 84 Md. 625, 36 A. 439.

FREE SHIPS. In international law, ships of a neutral nation. The phrase "free ships shall make free goods" is often inserted in treaties, meaning that goods, even though belonging to an enemy, shall not be seized or confiscated, if found in neutral ships. *Wheat. Int. Law*, 507, et seq.

FREE SOCAGE. See Socage.

FREE TENURE. Tenure by free services; freehold tenure.

FREE TIME. Period that railroad car may remain unloaded before demurrage charges begin

to accrue. *Lehigh Valley R. Co. v. Maas & Waldstein Co.*, 102 N.J.L. 332, 131 A. 884; *Central of Georgia Ry. Co. v. Leverette*, 34 Ga.App. 304, 129 S.E. 292, 293.

FREE WARREN. See Warren.

FREE WHITE PERSONS. "Free white persons" referred to in Naturalization Act, as amended by Act July 14, 1870, has meaning naturally given to it when first used in 1 Stat. 103, c. 3, meaning all persons belonging to the European races then commonly counted as white, and their descendants, including such descendants in other countries to which they have emigrated.

It includes all European Jews, more or less intermixed with peoples of Celtic, Scandinavian, Teutonic, Iberian, Latin, Greek, and Slavic descent. It includes Magyars, Lapps, and Finns, and the Basques and Albanians. It includes the mixed Latin-Celtic-Iberian, and Moorish inhabitants of Spain and Portugal, the mixed Greek, Latin, Phoenician, and North African inhabitants of Sicily, and the mixed Slav and Tartar inhabitants of South Russia. It does not mean Caucasian race, Aryan race, or Indo-European races, nor the mixed Indo-European, Dravidians, Semitic, and Mongolian peoples who inhabit Persia. A Syrian of Asiatic birth and descent will not be entitled to become a naturalized citizen of the United States as being a free white person. *Ex parte Shahid*, D.C.S.C., 205 F. 812, 813; *United States v. Cartozian*, D.C.Or., 6 F.2d 919, 921; *Ex parte Dow*, D.C.S.C., 211 F. 486, 487; *In re En Sk Song*, D.C.Cal., 271 F. 23. Nor a native-born Filipino. *U. S. v. Javier*, 22 F.2d 879, 880, 57 App.D.C. 303. Nor a native of India who belonged to Hindu race. *Kharaiti Ram Samras v. United States*, C.C.A.Cal., 125 F.2d 879, 881.

FREE WOMAN OF COLOR. Term, up to the time of the Civil War, applied to all persons not of the white race, including Indians. *Sunseri v. Cassagne*, 191 La. 209, 185 So. 1, 4.

FREEDMAN. In Roman law, one who was set free from a state of bondage; an emancipated slave. The word is used in the same sense in the United States, respecting negroes who were formerly slaves. *Fairfield v. Lawson*, 50 Conn. 513, 47 Am.Rep. 669; *Davenport v. Caldwell*, 10 S.C. 333.

FREEDOM. The state of being free; liberty; self-determination; absence of restraint; the opposite of slavery.

The power of acting, in the character of a moral personality, according to the dictates of the will, without other check, hindrance, or prohibition than such as may be imposed by just and necessary laws and the duties of social life.

The prevalence, in the government and constitution of a country, of such a system of laws and institutions as secure civil liberty to the individual citizen.

FREEDOM OF RELIGION. Embraces the concept of freedom to believe and freedom to act, the first of which is absolute, but the second of which remains subject to regulation for protection of society. *Oney v. Oklahoma City*, C.C.A.Okl., 120 F. 2d 861, 865.

FREEDOM OF SPEECH AND OF THE PRESS. See Liberty.

FREEDOM OF THE CITY. In English law, this phrase signifies immunity from county juris-

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FREEHOLD. mountain Re: 2d 704, 706, 12

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MORTUUS

MORTUUS EXITUS NON EST EXITUS. A dead issue is no issue. Co.Litt. 29. A child born dead is not considered as issue.

MORTUUS SINE PROLE. Dead without issue. In genealogical tables often abbreviated to "m. s. p."

MOS RETINENDUS EST FIDELISSIMÆ VETUSTATIS. 4 Coke, 78. A custom of the truest antiquity is to be retained.

MOSCOW INTERNATIONAL. See Third International.

Moors

MOSLEM LAW One of the two great systems of customary law which the English found in India. It regulated the life and relations of all Moslems, and parts of it, especially its penal provisions, were applied to both Moslems and Hindus. Bryce, Extension of the Law.

187 MOST FAVORED NATION CLAUSE. A clause found in most treaties providing that the citizens or subjects of the contracting states may enjoy the privileges accorded by either party to those of the most favored nations. It is said that the general design of such clauses is to establish the principle of equality of international treatment. The test is whether this principle is violated by the concession of advantages to a particular nation is, not the form in which such concession is made, but the condition on which it is granted; whether it is given for a price, or whether this price is in the nature of a substantial equivalent, and not of a mere evasion. The United States has always taken the stand that reciprocal commercial concessions are given for a valuable consideration and are not within the scope of this clause. Whitney v. Robertson, 124 U.S. 190, 8 S.Ct. 456, 31 L.Ed. 386.

Great Britain has taken the opposite position. See Consular Treaty Rights and Comments on the "Most Favored Nation" Clause, by Ernest Ludwig; 3 Amer.Journ.Int.L. 57; Herod, Most Favored Nation Treatment; Moore's Dig.Int.Law; 3 Amer. Journ.Int.Law 395.

MOSTRENCOS. In Spanish law, strayed goods; estrays. White, New Recop. b. 2, tit. 2, c. 6.

MOTE. Sax. A meeting; an assembly. Used in composition, as *burgmote*, *folk mote*, etc.

MOTE-BELL. The bell which was used by the Saxons to summon people to the court. Cowell.

MOTEER. A customary service or payment at the mote or court of the lord, from which some were exempted by charter or privilege. Cowell.

MOTHER. A woman who has borne a child. Gardner v. Hall, 132 N.J.Eq. 64, 26 A.2d 799, 807. A female parent, Guide Pub. Co. v. Futrell, 175 Va. 77, 7 S.E.2d 133, 138. Correlative to "son" or "daughter." The term includes maternity during the birth period. Watson v. Independent Banner of Love Soc., 54 Ga.App. 370, 187 S.E. 897, 898.

MOTHER-IN-LAW. The mother of one's wife or of one's husband.

MOTION. Parliamentary law. The formal mode in which a member submits a proposed measure or resolve for the consideration and action of the meeting.

Practice. Primarily an application for a rule or order made viva voce to a court or judge, but the term is generally employed with reference to all such applications, whether written or oral. Irwin v. Gilson Realty Co., 117 Fla. 394, 158 So. 77.

Special motion. A motion addressed to the discretion of the court, and which must be heard and determined; as distinguished from one which may be granted of course. Merchants' Bank v. Crysler, Mo., 14 C.C.A. 444, 67 F. 390.

MOTION FOR DECREE. Under the chancery practice, the most usual mode of bringing on a suit for hearing when the defendant has answered is by motion for decree. Hunter, Suit Eq. 59; Daniell, Ch.Pr. 722.

MOTION FOR JUDGMENT. In English practice, a proceeding whereby a party to an action moves for the judgment of the court in his favor. S.Ct. Rules 1883, ord. 40.

MOTION IN ARREST OF JUDGMENT. It is intended to avoid judgment because of unamendable defect appearing on record. Turner v. Shackleford, 43 Ga.App. 271, 158 S.E. 439, 440.

MOTION IN ERROR. A motion in error stands on the same footing as a writ of error; the only difference is that, on a motion in error, no service is required to be made on the opposite party, because, being before the court when the motion is filed, he is bound to take notice of it at his peril. Treadway v. Coe, 21 Conn. 283.

MOTION TO SET ASIDE JUDGMENT. This is a step taken by a party in an action who is dissatisfied with the judgment directed to be entered at the trial of the action.

MOTIVE. Cause or reason that moves the will and induces action. Commonwealth v. Trunk, 311 Pa. 555, 167 A. 333, 338. An inducement, or that which leads or tempts the mind to indulge a criminal act. People v. Lewis, 275 N.Y. 33, 9 N.E.2d 765, 768.

In the popular mind intent and "motive" are not infrequently regarded as one and the same thing. In law there is a clear distinction between them. "Motive" is the moving power which impels to action for a definite result. Intent is the purpose to use a particular means to effect such result. "Motive" is that which incites or stimulates a person to do an act. People v. Weiss, 252 App.Div. 463, 300 N.Y.S. 249, 255.

MOTOR VEHICLE. In the Uniform Act Regulating Traffic on Highways, 11 U.L.A., and similar statutes, any self-propelled "vehicle," defined as including every device in, upon, or by which any person or property is or may be transported or drawn upon a highway, except devices moved by human or muscular power or used exclusively upon stationary rails or tracks. The term "motor vehicles," although sometimes regarded as synonymous with or limited to "automobiles," often has

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Under all Rights Reserved, I am The Moor-American AbdelAlim Mohammed-EL making a Special Appearance In Propria Persona Sui Juris deny that the following artificial entities, Strawman, and corporations exist: UNITED STATES OF AMERICA, UNITED STATES, U.S.A., U.S., AMERICA, UNITED STATES DISTRICT COURT EASTERN DISTRICT OF MISSOURI EASTERN DIVISION CASE NUMBER ED20MJ00631 4:20CR111 SEP/NAB, UNITED STATES DISTRICT COURT EASTERN DISTRICT OF MISSOURI EASTERN DIVISION ST. LOUIS, UNITED STATES MARSHALS, ERIC VINCENT SMITH, ERIC VINCENT SMITH A.K.A. ABDELALIM MOHAMMAD-EL, ABDELALIM MOHAMMED-EL, DEFENDANT, INDICTMENT COUNT ONE, THE GRAND JURY, FEBRUARY 21 2018, THE EASTERN DISTRICT OF MISSOURI, TITLE 18 UNITED STATES CODE SECTION 915, COUNT TWO, A THING OF VALUE, HOUSING LOCATION 3P13, SAN BERNARDINO COUNTY, SAN BERNARDINO COUNTY SHERIFF'S DEPARTMENT, BOOKING NUMBER 2011341992, WEST VALLEY DETENTION CENTER, FILED FEB 13 2020 U.S. DISTRICT COURT EASTERN DISTRICT OF MO ST. LOUIS, STATE OF CALIFORNIA, COUNTY OF LOS ANGELES, CITY OF LOS ANGELES, STATE OF MISSOURI, ST. LOUIS COUNTY, ST. LOUIS LAMBERT AIRPORT POLICE, A DIPLOMAT FROM MOROCCO, DIPLOMATIC IMMUNITY, COUNT THREE, MOOR-AMERICAN CONSULATE, COUNT FOUR, COUNT FIVE, TRUE BILL, A TRUE BILL, FOREPERSON, JEFFREY B. JENSEN UNITED STATES ATTORNEY, KENNETH R. TIHEN # 37325MO ASSISTANT UNITED STATES ATTORNEY, FBI, FEDERAL BUREAU OF INVESTIGATION, PLAINTIFF, NO. 4:20-CR-00111 SEP NAB, USDC-ED MO CRIMINAL CASE COVER SHEET, 05/15/1971, 557-97-9825, DEPARTMENT OF STATE, INDEX KEY/CODE/OFFENSE LEVEL/AO CD/SEV 18:915, BLACK, NEGRO, COLORED, AFRICAN-AMERICAN, CASE NUMBER ED 20 M J00631, LOCAL CRIMINAL RULE 46-6, 31 U.S.C. SECTION 9306, DIAN SMITH CAMPBELL, 1877 WEST 95TH STREET LOS ANGELES CALIFORNIA 90047, 1459 MAXWELL UPLAND CALIFORNIA 91786, IMPERSONATION, UNITED STATES MARSHALS LOS ANGELES, ERIC SMITH, ERIC V. SMITH, HONORABLE RODNEY W. SIPPEL CHIEF JUDGE, GREGORY J. LINHARES, CLERK OF COURT, DISTRICT JUDGES, HENRY E. AUTREY, AUDREY G. FLEISSIG, JOHN A. ROSS, RONNIE L. WHITE, STEPHEN R. CLARK, SARAH E. PITLYK, MATTHEW T. SCHELP, SENIOR DISTRICT JUDGE, E. RICHARD WEBBER, JEAN C. HAMILTON, CATHERINE D. PERRY, STEPHEN N. LIMBAUGH, CHIEF MAGISTRATE JUDGE, NANETTE A. BAKER, MAGISTRATE JUDGE, DAVID D. NOCE, SHIRLEY PADMORE MENSAH, NOELLE C. COLLINS, ABBIE CRITES-LEONI, JOHN M. BODENHAUSEN, PATRICIA L. COHEN, STEPHEN R. WELBY, UNITED STATES DEPARTMENT OF JUSTICE, STATE OF CALIFORNIA DEPARTMENT OF MOTOR VEHICLES IDENTIFICATION NUMBER A5395486, UNITED STATES PROBATION & PRETRIAL SERVICE 7276793, BI SMARTLINK, BRENDA BARRIENTOS, GRETCHEN RESHA RICK, GRETCHEN R RICKS, GRETCHEN RICKS, MOORISH SOVEREIGN CITIZENS, ARRAIGNMENT, PRETRIAL, STATE OF CALIFORNIA CERTIFICATION OF VITAL RECORD LOCAL REGISTRATION AND DISTRICT NUMBER 7097-041216, SOCIAL SECURITY ADMINISTRATION NUMBER 557-97-9825, DEFENDANT, UNITED STATES FEDERAL PUBLIC DEFENDER, SOVEREIGN CITIZENS MOVEMENT, AMERICAN TACTICAL SUMMerville SC AK-47 AT-47 F5001129, REMINGTON UMC 380 PA42617, EMBASSY, PRETRIAL, TRIAL, ARREST, DETAINING ABDELALIM MOHAMMED-EL.

Making a Special Appearance In Propria Persona Sui Juris, The Moor-American National Government and Sovereign State, All Moor-American Rights Reserved,
AbdelAlim Mohammed-EL

